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SOCIAL SCIENCE.

SOCIAL SCIENCE:

BEING

SELECTIONS FROM

JOHN CASSELL'S PRIZE ESSAYS,

BY

Working Men and Women.

WITH NOTES.



LONDON:

CASSELL, PETTER, AND GALPIN,

LA BELLE SAUVAGE YARD, LUDGATE HILL, E.C.

MDCCCLXI.

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PREFACE.

THE political tranquillity we have enjoyed since the final settlement of the great question of Free Trade in the year 1852, has afforded us leisure for turning our attention towards the numerous improvements required in our social condition, and consequently to the cultivation of those Moral Sciences which exert so potent an influence on the well-being of the people. The increasing success which has attended the meetings of the National Association for the Promotion of Social Science, ever since its foundation in 1857, proves that the public mind is being more and more turned to the subjects which are discussed by this society. As early, however, as the autumn of 1858, after the second meeting of the Association at Liverpool, Mr. CASSELL, who is warmly interested in the advancement of Social Science, became convinced that while, on the one hand, Social Reformers among the educated classes could suggest improvements, legislative or otherwise, according to their views of the subject, it was most important, on the other, to

elicit from the operative class their opinion as to how far they could work out for themselves the question understood by the designation Social Science, apart from any legislative interference, whether municipal or parliamentary.

Anxious, therefore, to obtain this opinion, he determined to offer prizes for essays on subjects connected with Social Science, and in January, 1859, issued a prospectus, addressed exclusively to the working classes, in which he offered ten prizes of five pounds each for the best essay on each of the following topics :—

SELF-EDUCATION.—How far is self-culture possible? Self-government the basis of self-education. Each man, in the capacity of a self-educator, must exercise paramount and subordinate qualities, being at once the ruler and the subject, the teacher and the pupil. The duty, as a ruler over one's self, of acting with impartiality, rectitude, and uniformity; the duty, as a subject to the ruler, or as a pupil to the teacher, of order, obedience, and application. The urgent necessity for self-control. The command of the mind over the body, of the mental power over the physical appetite. The danger in self-education of lax discipline, of working one day and idling the next. Steady application essential. Advantages within the reach of the working classes. Cheap literature. Mutual Improvement Societies. Easy methods of acquiring knowledge. What are they? How far practicable? What success has attended them?

INDISCREET MARRIAGES.—What is meant by an early marriage? Reference to age and preparation for the duties of married life. Physiological objections. Pecuniary objections. Preparation for the marriage state. Marriage at an early age, when effected with prudence, an object of wholesome ambition, but involving, without

such prudence, a perpetual struggle and discomfort. Domestic economy. Self-control.

THE PATERNAL HEADSHIP.—What are the duties and responsibilities of a father as the head of the household? How may he best discharge those obligations? Self-respect. Decision of character. Consistency of conduct. Regulations of the house. Sleeping apartments; delicacy of feeling; courtesy, &c. &c. The duty of children to both parents. Maternal authority and influence. The obligation resting upon the members of the family to render respect and obedience to the heads of the household.

MECHANICS' INSTITUTES.—Their aim and object. What is required in order to make them more popular? How worked. The importance of the classes for whom they are especially intended, supporting and governing these associations. The plan of one class finding the money and another arranging its disposal, radically wrong in principle. Lectures. Discussions. Classes. Reading-rooms. Lending libraries, &c. &c.

LABOUR AND RELAXATION.—Importance of relaxation in connection with labour. Healthy recreations. Out-door games. How to make home attractive. Amusements. Gardening. Cultivation of flowers. The vivarium. Drawing. Music. Instructive and entertaining reading. Difference between the two; the one should never be mistaken for the other.

THE ADVANTAGES OF SUNDAY.—What has Sunday done—and what might it do—for the working man in a sanitary point of view? In cultivating domestic affection? In promoting moral and religious education? Why we should keep Sunday on prudential motives. Sunday clothing; to make Sunday a day of decent care in dress and cleanliness. The influence of suitable dress on manners and deportment.

COURTESY.—How far working men can promote good manners. Politeness and kindly feeling. Courtesy in the workshop or factory. Suppression of bad language. Self-respect. Mutual respect. Civility to one another. Politeness at home. Courtesy. Benevolence in little things. The mind, under the influence of a strong desire to spread happiness, instinctively seizing every opportunity of being courteous and kind.

TEMPERANCE AND PROVIDENT HABITS.—Temperance considered as a question of political economy. Intoxicating liquors:

their cost and utter inutility in answering any good end. Their injurious effects on health, comfort, morality, and financially, on the individual and on the general public. Statistics to show the importance of trifles expended in unnecessary indulgences. Provident Habits. Benefit societies, their advantages and disadvantages. When held at public-houses leading to intemperate habits. Clubs, savings'-banks, life assurances, &c. &c.

PHYSICAL EDUCATION.—What is physical education? An important part of self-education. The mind in a great measure dependent on the condition of the body. Close and intimate connection of the mental and physical powers. The body subordinate to the mind only so long as it is properly cared for. Risk to the mental faculties of neglecting health and vigour of body. The importance of physical exercise and out-door recreation.

SANITARY REFORM.—How far can working men and working women promote sanitary reform without the aid of municipal or parliamentary regulations? Personal cleanliness. Domestic cleanliness. Morals. Baths, washhouses, &c. &c. Its effect on wages. Duration of working powers, and expenditure in medicine, &c. Its preventive qualities in respect to intoxication. Especially the several results derivable from improved dwellings.

The prospectus concluded by warning the competitors that these suggestions were submitted for their consideration, but that it was not designed that they should be servilely followed. They were intended simply as materials for thinking, to put the mental machinery in motion, not to guide it in any positive direction. Competitors must exercise their own discretion. Each writer was to confine himself to such matter as he felt he could best treat, that was to say, where experience, or knowledge otherwise acquired, had given him peculiar advantages for arriving at

just conclusions ; and finally, each writer was advised, before entering on a topic, to ascertain by self-examination whether or not he had anything to communicate which combined enough of novelty and utility to justify him in claiming public attention. Every Author was to be either an operative, or the wife, daughter, or sister of one.

The following noblemen and gentlemen—viz., the Earls of Carlisle and Shaftesbury, the Bishop of Durham, Lord Brougham and Lord John (now Earl) Russell, the Right Hon. Joseph Napier, then Chancellor of Ireland ; Sir Walter C. Trevelyan, Bart., Sir Benj. C. Brodie, Bart., Sir Fitzroy Kelly, Q.C., M.P., and Matthew Davenport Hill, Esq., Q.C., Recorder of Birmingham—undertook, at Mr. CASSELL's request, to adjudicate the prizes.

The labouring classes cordially accepted his invitation, for by the end of May, 1859, the expiration of the term allowed for competition, more than five hundred essays had been sent in, the number on each topic being—Self-Education, 136 ; Sanitary Reform, 21 ; Advantages of Sunday, 85 ; Paternal Headship, 41 ; Physical Education, 31 ; Temperance, 68 ; Indiscreet Marriages, 47 ; Mechanics' Institutes, 26 ; Courtesy, 48 ; Labour and Relaxation, 49.

This result was gratifying ; but it was still more

satisfactory to Mr. CASSELL to find, on receiving the opinions of the adjudicators, that in appealing to the working classes for an expression of their views on these important topics, he had not over-rated their ability to respond ; for though, as is natural, great inequality existed in the matter and execution of the different essays, yet a fair proportion, exclusive of those which obtained the prizes, evinced considerable merit, and the majority were characterised by an earnestness of purpose and high moral tone very creditable to their authors.

Under these circumstances it was considered desirable to increase the number of prizes, and to bestow premiums not only on the second best essay on each subject, but in some instances also on the third.

In order to raise a fund for supplying these additional premiums, Mr. CASSELL contributed twenty-five pounds, and was very handsomely assisted by other gentlemen, who shared his deep interest in the progress of Social Science, among whose names we may mention those of Titus Salt, M.P., Robert Hanbury, M.P., Mr. Samuel Morley, &c. The entire sum subscribed for this additional fund amounted to eighty-one pounds twelve shillings, and was divided among ninety-seven competitors, some receiving money, others books and money, and others books alone, the

volumes varying in value according to the merit of the composition to which they were awarded.

The first, second, and third prizes, with the exception of those for Courtesy, the decision on this subject having been delayed by the illness and absence of Sir Fitzroy Kelly, who had undertaken its adjudication, were distributed by Lord Brougham, at the Soirée of the Bradford Mechanics' Institute, which formed a part of the proceedings of the Social Science Congress, held in that town in October, 1859. His lordship characterised the essays which had been submitted to him as distinguished for enlarged thought and great information. Among the other adjudicators present on the occasion were the Earl of Shaftesbury, ex-Chancellor Napier, and Mr. Hill, the Recorder of Birmingham, who all in their several addresses described the essays as most creditable to their authors. The orthography, as Lord Shaftesbury remarked, was occasionally faulty, the handwriting not always very legible; but, as Mr. Hill affirmed, these compositions evinced higher qualities than were needed to produce the most correct spelling, or the finest calligraphy. He had found in them not only earnestness of purpose, and high moral sentiment, but knowledge beyond the reach of mere book-learning, and only attainable through the experience of an

active life. Ex-Chancellor Napier expressed his astonishment at the ability displayed in some of the treatises submitted to his decision.

By the conditions published in the prospectus those essays to which premiums should be adjudged were to belong to the donor of the prizes, to be published in any way he considered best calculated to advance Social Science. The essays to which the first, second, and some of the third prizes were awarded have, with a view to a larger circulation, successively appeared in *Cassell's Family Paper*. These are now given to the public in a collected form, and portions of those to which lesser premiums were adjudged have been added, with a few notes and comments by

THE EDITOR.

AUGUST 1, 1861.

NOTE.—I cannot allow this volume to go to press without expressing my acknowledgments to Mr. Hill, the Recorder of Birmingham, for the valuable assistance which he rendered to me in drawing up the prospectus, and for his kind co-operation as one of the adjudicators.

I am glad to have an opportunity of returning thanks to the various noblemen and gentlemen, who also, notwithstanding their numerous and important public engagements, were kind enough to act as adjudicators of the Prize Essays.

JOHN CASSELL.

LIST OF PRIZE ESSAYISTS.



THE FOLLOWING ARE THE NAMES INCLUDED IN THE FIRST
LIST OF PRIZES, PUBLISHED IN "CASSELL'S FAMILY PAPER,"
NOVEMBER 19, 1859.

SELF-EDUCATION.

	£	s.
WILLIAM GLAZIER, carpenter, King Henry's-walk, Ball's- pond, London	5	0
H. C. EDWARDS, gun engraver, Walton-street, Birmingham.	5	0
JANET HAMILTON, wife of a shoemaker, Langham, Coat- bridge, Scotland	2	0



PHYSICAL EDUCATION.

ANDREW MYNESS, carpet-weaver, Brownie's-brae, College- street, Aberdeen	5	0
D. C. BATES, china-painter, Great Malvern	2	10
NICHOLAS WARNE, artisan and soldier, 2, Prince's-terrace, Hampstead, London	2	0



SANITARY REFORM.

JAMES WALKER, biscuit-baker, Carr & Co.'s Works, Carlisle.	5	0
JOHN PLUMMER, factory operative, Kettering	2	10

TEMPERANCE.

	£	s.
JAMES DANN, plumber, Walford-street, Old St. Pancras-road, London	5	0
ELIZA STARK, shipsmith's wife, 427, Lower Haigh-street, Everton, Liverpool	2	10

ADVANTAGES OF SUNDAY.

JAMES DANN, plumber, 4, Walford-street, Old St. Pancras.	5	0
R. OSWALD WILKIE, gardener, Dundee	2	0

MECHANICS' INSTITUTES.

JAMES THOMAS, clothier's cutter, 27, Redman's-row, Stepney.	} The essays of these writers were considered to be of equal merit.	3	0
JAMES WALKER, baker, Carlisle.		3	0

COURTESY.

J. A. LEATHERLAND, silk weaver, Kettering	5	0
J. SHEPHERD, compositor, Haverstock-hill	2	10
T. WATSON, painter, Gravesend, Arbroath	2	2

LABOUR AND RELAXATION.

E. G. T. HARTMELL, shipwright, Cattedown, Plymouth	5	0
ELIZABETH MORPETH, daughter of an operative, 13, High-street, Newcastle-upon-Tyne	2	10

INDISCREET MARRIAGES.

LOUISA BELL, seamstress, 59, Herbert-street, Hoxton	5	0
--	---	---

P A T E R N A L H E A D S H I P .

	£	s.
T. GAMMAGE, boot-closer, Spital Hill, Retford, Nottinghamshire	5	0
LOUISA BELL, seamstress, 59, Herbert-street, Hoxton ...	2	10
T. H. STANLEY, shoemaker, Falmouth, Cornwall ...	2	0

E X T R A P R I Z E S .

DAVID M'BURNIE, dyer, 84, Leeds-road, Bradford, was deemed ineligible by the adjudicators, for, though once an operative, he is now a contributor to the press. John Cassell, however, as a recognition of his very able papers on "Sunday," and on "Mechanics' Institutes," awarded to him the sum of £5.

H. J. FORREST, formerly compositor, 3, Heaton-place, Peckham, stood in a similar position to David M'Burnie, and was therefore ineligible. His papers on "Labour and Relaxation," as well as upon "Sanitary Reform," were deemed very desirable for publication, and the sum of £5 was awarded to H. J. Forrest by John Cassell for the writing of these Essays.

. In addition to the prizes named in the foregoing list, about 120 prizes of less value were subsequently awarded to the most meritorious of the remaining essays. The supplementary prizes consisted of sums of money varying in amount from £1 to 10s., and of volumes of "Cassell's Biblical Educator," "Cassell's Art Treasures Exhibition," and "Science Popularly Explained." A donation of £5 from Sir Fitzroy Kelly, to be awarded to ten essays on "Courtesy," which elicited the learned gentleman's approval, was included in this list.

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SOCIAL SCIENCE.



CHAPTER I.

SELF-EDUCATION.

ESSAY I.

BY WILLIAM GLAZIER, CARPENTER.

THE deep importance attached to the mental improvement of the industrial orders cannot by any means be considered as exaggerated or over-estimated. The experience of every-day life, the revelations of intense misery, crime, and vice—natural fruits of ignorance—which ever and anon startle society, unmistakably proclaim that the diffusion of sound knowledge, such as shall make men masters of themselves, and lead them to act from a principle in their own minds, is absolutely essential to any permanent amelioration of the moral and social condition of the sons of toil. The wealthy classes, having had forced upon their attention the evils arising from an ignorant population, are seeking, in various ways, to introduce a more hopeful and better state of things. Organised means are multiplied on every hand, to enable the entire working population to acquire knowledge, and motives are supplied to induce them to break through the apathy and indifference engendered by the habits and unfavourable associations that beset their path, and strive to cultivate their mental powers.

Now, whilst convinced that the people have the power and means which, if rightly directed, would effect their own elevation—intellectually as well as socially—without charitable aids, we shall offer no objections to the rich expending a portion of their wealth in assisting to found and support educational establishments ; but we deem the motives or inducements so temptingly presented to the notice of working men in the present day, to be of a most exceptionable character. Material good, pecuniary benefit, elevation in the social status, ambition—the ambition of rising in the world, of succeeding to situations and employments free from the necessity of manual labour—are the common encouragements set before us to commence the task of self-education. It is thought that such motives will influence a class, and contribute to the regeneration of the industrial body. Alas ! the vast bulk of workers are not to be moved by such means. Only a thousandth, or ten thousandth, part can thus be influenced. Motives to individual action and activity are necessary, and cannot be dispensed with ; but, unless there is a reasonable prospect of attaining the object in view, they will fail in effect. Is there, then, any prospect of the working classes, or even any appreciable portion, ultimately becoming “elevated” in the sense we have spoken of ? Assuredly not. We therefore consider it a serious mistake, on the part of those whose operations are so limited, to suppose that by so small a benefit they are working out some organic improvement in society. There is, too, no small amount of mischief in such small and superficial ameliorations. A restless, ambitious spirit is perpetuated, and a contempt for labour engendered in a few ; whilst the many, uninfluenced by considerations of the kind alluded to,

are given up in despair by their would-be elevators as wilfully apathetic and unimpressionable—a conclusion we are not prepared to admit. We believe that all men are susceptible to some particular influence, or influences, of a pure and elevating character; but these must be various, so as to suit the varied powers and capacities of human nature.

To seek out, multiply, extend, and bring into operation amongst the mass of the people, these elevating and ennobling influences, unmixed with sordid considerations, is, in our opinion, worthy the profound study of the most exalted intelligence.

From the remarks we have made, we do not wish it to be inferred that a man may not laudably aspire to such a position in society as his natural talents or acquirements would enable him to fulfil. We would not exclude the prospect of any man rising in the world, and occupying a different position from that which he originally filled. Our objections are aimed at the principle that practically inculcates social good as the highest and almost only motive to intellectual exertion. Erroneous views of the true purpose and end of education have given a wrong direction to its pursuit. We attach the highest importance to that which is of little moment, and *vice versa*. In our opinion, the most important view, and the one which we purpose to consider, is, how shall education be made subservient towards enabling man, whilst abiding in that station of life to which it has pleased God to call him, to become more respected, more influential, more useful, and more happy—a fountain of greater blessings to himself, his family, his country, and the world, and which shall call forth and direct aright his whole nature, thereby attaining to the great end of

being, which, in every station of life, is to glorify God and enjoy Him, and with Him all other things here and hereafter?

We have thus indicated our views on the purpose and true end of education, and shall now briefly glance at the possibility of the children of toil attaining the proposed object. There may be a reasonable question as to whether any considerable number of our order will ever become the compeers of a Newton,* a Franklin, a Stephenson, or a Hugh Miller; but it scarcely admits of contradiction that most, if not all, working men, may, by a diligent use of time and opportunities, furnish themselves with knowledge such as will make them more skilful and better appreciated workmen, wiser and happier husbands and fathers, and more respected citizens and neighbours. The excessive number of hours devoted to labour in many trades and employments militates against our view; but, even in the worst of those trades, time and opportunity (short, it is true, but all the more valuable) exist for intellectual culture.

In the intervals of labour devoted to meals, there are spare minutes commonly occupied in idle gossip, smoking, gaming, or sleeping, which, if unswervingly devoted to acquiring a knowledge of our own nature, the purposes and duties of life, or some special scientific and philosophical subject, would conduce to the attainment of the great objects we have endeavoured to indicate. But to carry out

* Newton has no claim to be called a member of the working classes, for, though not born of wealthy parents, his circumstances were easy enough to enable him to go to the University of Cambridge, instead of applying himself to the cultivation of his own small estate, which had been in the occupation of his ancestors for many generations.—ED.

this wise economy of time involves no inconsiderable amount of self-denial, as well as an unflinching determination. Habits must be uprooted, self must be conquered. This is the hardest task of all. He who has accomplished this—who has rendered passions, appetite, and habits subordinate to the will—stands at a vantage ground for all future battlings. Henceforth all things are easy to him, and he can go on from conquering to conquer. Such a man, however lowly his station, acquires a nobility of character that entitles him to the admiration of the world. But the working man is surrounded daily by peculiar forms of temptation, against the power of which the most watchful vigilance is necessary. There is the low, filthy talk and lewd jest of his associates. No man, who has a proper regard for himself, would countenance the conversation that too often is heard in the shops and factories of this country. The physical appetites, too, must be sternly held in check, and all inducements to indulgence promptly discountenanced. The temptation to drink assails the workman with peculiar force; the lassitude engendered by hard toil, very often in close, ill-ventilated workshops, drives many a man to seek a temporary relief in the inebriating cup. Where this habit has begun, no sanguine hopes of progress in knowledge and happiness need be entertained. It would be unwise to affirm that the individual who partakes of a small portion of stimulants is thereby wholly unfitted to carry on the work of self-education; but there is no danger in asserting that abstinence from intoxicating drinks is of material service to those who are determined to make the best of the varied circumstances of life, and are laudably ambitious to improve their intellectual capacities. Temperance keeps the brain clear,

and strengthens the thinking powers. The most moderate drinkers will find total abstinence a decided advantage, physically and mentally. Its adoption will aid in overcoming the tendency to laxity in discipline, which, unfortunately, is too common a characteristic of our order. Steady, unwavering application is an absolute necessity to success. The man who works by fits and starts will never accomplish anything of value ; but, with an unfaltering determination to improve every available space of time, there is no limit to man's conquests. In order the more effectually to secure steady, continuous application, methodical habits should be cultivated. Certain duties and courses of action, faithfully enforced and observed from day to day, are not only useful but really essential to arriving at any degree of excellence. He who aims at accomplishing the greatest results in the most direct manner, must map out his course of action before him, and allow no trifling matter to divert him from his rule of daily life.

The working man of the present day enjoys extensive and ever-increasing aids to self-culture, which, wisely improved, greatly facilitate the acquisition of knowledge. In all large towns, institutions—and, in some cases, colleges—are open to the persevering student, albeit dressed in fustian or corduroy, where the oral teaching of gifted men can be enjoyed at a trifling expense. If such are not available, mutual improvement classes, where bands of the horny-fisted sons of toil meet together, and incite, encourage, and help each other on in the cultivation of the intellect, are of the greatest service. In fact, we are somewhat inclined to think that the latter means possess decided advantages over the former. We would suggest the extension of mutual instruction classes,

consisting of not more than a dozen members, who should meet alternately at each other's residence, and conduct their proceedings somewhat after this fashion :—

Some standard work on English history, or other subject, being selected, each member shall read aloud a few paragraphs, the others attentively taking note of any mispronunciation, &c.; and, at the close of the chapter, errors shall be corrected, without names being mentioned ; when this is done, a general discussion shall take place on the subject they have been reading about. In this way vast stores of useful knowledge might be accumulated, without the expensive machinery of more pretentious organisations.

Not the least advantage of such social classes would be the opportunity of the wives and younger members of their families becoming auditors ; nay, more, of taking a part in the instructive proceedings. Many harsh things have been said because the working man does not very extensively patronise mechanics' institutes, and similar organisations promoted by the wealthy. We must bear in mind that an unremitting attention to such institutions, in thousands of cases, involves a serious evil—that is, the neglect of home and family duties. Highly as we esteem intellectual improvement, we should deem it dearly bought if its accomplishment weakened the influence of home. We would rather see home institutes multiplied a thousandfold than the extension of elaborate organisations for educating the people. The latter have done and are still doing good ; but let us rather see fathers the high priests of knowledge within the temple of Home, and wives and children the eager and expectant auditors. We have no faith in any movements of the age which in any way retard the extension of intelligent, virtuous, and happy homes in our land.

The marvellous extension of literature adapted to the requirements of the industrial body, offers facilities for carrying our suggestion into practical effect. The expenditure of a few coppers weekly will furnish the hard workers with some of the most valuable aids to acquiring knowledge. It would be invidious, in an essay like the present, to particularise works and publications ; but no man need be at any loss for mental food with the publications of Cassell, Chambers, and others, issued at so cheap a rate. Cheap literature is a boon we cannot be too thankful for, and it would be a delightful and glorious thing to witness its broad expansion and extension to every family and home in the kingdom.

We shall doubtless be told that, in spite of the mighty influences of popular literature, instruction under qualified teachers cannot be dispensed with. Perhaps not ; but we stoutly maintain that society would not be much worse if we were to educate one another in some such a manner as we have imperfectly described. Let us bear in mind that the good achieved by ourselves has a standard of value infinitely greater than any effected for us. This holds as true, for the acquisition of knowledge as accomplishing any social or pecuniary benefit. Such humble organisations as we have faintly shadowed forth would, in all probability, be the most effectual means for acquainting ourselves with the wonders of creation. The collection of plants, mosses, insects, birds, geological specimens, might be encouraged in the younger members of families, and their properties, peculiarities, and uses be fairly investigated, when seniors and juniors assemble at their weekly meeting.* If such a society could purchase

* In making collections of any creatures possessing life, let us remember that all cruelty should be conscientiously avoided.—ED.

a good microscope (and there are few that might not do this), what a world of beauty and instruction would be afforded to all! We would encourage the juveniles to prepare microscopic objects, and offer prizes of good books for the best series of such; also in entomology, botany, mineralogy, &c. It is an unfortunate thing that so little attention is paid to the pursuit of pure, innocent, and instructive pleasures at that period of life when the bent of the mind is almost irrevocably formed. "To do men permanent good we must act on their whole nature, and especially must aid, and foster, and guide their highest faculties at the first period of their development." Alas! that this truth should be practically ignored. We believe that the habits and tastes formed by the young of from fourteen to sixteen years of age, in nine cases out of ten, determine the future character of the man. If this is true, what a vast importance attaches to giving a right direction to those habits at that period! yet our educational philanthropists are compelled to admit that little, if anything, has been done in this direction. Now, the suggestion we have thrown out offers one means for effecting an improvement, and is one that might be universally adopted by families, because there is no absolute necessity for a number of men or families to combine to carry out such a plan; not but that, wherever practicable, such an association would possess great advantages. Books of reference are becoming more and more within the reach of humble purchasers; still, the aggregate pence of a dozen persons would furnish them with such aids as they could not otherwise attain.

To Mr. Akroyd, the late member for Huddersfield, the merit is due of greatly extending incentives to the study of natural history. The success that attended his

efforts in this direction has led to the offer of a long list of prizes for the best collections of objects illustrating certain branches of natural history. We desire to see those incentives still more extended, but wish it to be done by the people themselves, independent of the charitable aids of the wealthy. No man, or class of men, will ever rise to the true dignity of our common humanity who hangs on the skirts of others. There will be no real nobility of character, no real and lasting progress—mentally, morally, and socially—without the vigorous exercise of our own capacities and powers. Working men of England: If your condition is to be ameliorated (and there is no reason it should not), it must be by your own exertions. You must help yourselves, or remain where you are. “God helps those who help themselves.”

ESSAY II.

BY H. C. EDWARDS, CUTS ENGRAVER.

EDUCATION I conceive to mean the development of the spiritual, moral, social, intellectual, and physical faculties of man. This I take to be its general and most extended signification. But as a treatment of the subject under the varied aspects enumerated in this definition would occupy more space than is allowed, and as the synopsis furnished seems to indicate intellectual culture merely, and especially in so far as it is applicable to the working classes, I, as one of that order, will, in the following remarks, endeavour to deal with it in that particular bearing and aspect, and to that end will adopt the following arrangement:—1st. The importance of education to the masses. 2nd. Its possibility of attainment. 3rd.

Difficulties in the way of that attainment; with some directions for dealing with and encouraging [overcoming] them.

Now, there must, at setting out, be some prospect of reward presented to operate as an inducement or incentive to effort, whether in this or in any other undertaking. No man enters on a course of action without a *motive*. The end sought to be attained must also bear some proportion to the difficulties and pains required in securing it. Applying this to the matter before us—Does education confer such benefits and advantages as will compensate for the trouble it gives in its acquisition? Speaking for myself, and doubtless echoing the sentiments of thousands of self-educated men besides, I unhesitatingly reply—*Yes*. I will endeavour to illustrate this by considering education in its two-fold influence—in preventing, in the first place, the evils resulting from ignorance; and next, in securing the benefits arising from knowledge.

The evils resulting from ignorance are manifold, affecting both individuals and society at large.

No ignorant man can, in the first place, be a whole man. His entireness depends, not on organic completion merely, but also on the development of those latent mental powers which ignorance renders dormant and inactive.

He lives with but half his nature, and that the grosser part. The spiritual, the god-like in him, is lost or smothered, sense alone being active. Now, it is a law of nature, that, by use and exercise, the organs and faculties expand and acquire increased strength; and, on the other hand, that neglect or disuse contracts and ultimately destroys them. It follows, therefore, that neglect of a proper cultivation and exercise of the mental facul-

ties is tantamount to their destruction. Education will prevent this calamity.

Moreover, there cannot, we imagine, be any stationary condition of the faculties ; they must be either in a process of advance or retrogression, of improvement or deterioration. If the "garden of the soul" be not duly cultivated, weeds will spring up spontaneously. And in like manner, if you suffer ignorance to take possession of the mind, crime will almost inevitably be engendered. This mournful fact is written in the experience of many, and but too painfully corroborated by our tables of criminal statistics.

The evil does not end with the individual, either—society suffers. The ignorant man's industry is comparatively unprofitable to what it might be, both as respects himself and others. His skill,* through mis-direction, is frequently wasted ; he is easily discontented ; he is deficient in that self-respect which many times deters a man from evil courses ; his tendency is downward, and unfortunately it happens, but too commonly, that his decline is shared in by others, and the baneful consequences of his ignorance and crime are transmitted as a terrible legacy to his offspring. The criminals and the unprovided poor are burdens to the State, and thus the community suffers.

But the effects of education are not merely of a preventive character, for the same motive which impels us to

* The meaning of this expression is rather doubtful, because skill implies some amount of education ; we, however, conclude that our author alludes to mere manual dexterity, acquired simply by imitation, and not necessarily, in an ignorant person, leading to any operation of the mind, and therefore of very limited application to useful purposes.—ED.

the means for avoiding the evil consequences of ignorance, prompts us to secure also the benefits of knowledge. And what are these? First, it is no inconsiderable matter that, by cultivating his mind, man is fulfilling the design of God in his creation. By it the round of his intelligent being is completed—

“He who made us with such large discourse,
Looking before and after, gave us not
That capability and God-like reason
To fust in us unused.”*

Then it qualifies us for the proper discharge of our various duties, whether social, relative, national, or religious.

Can any one who knows the working classes of this country, and who has observed their social habits and bearing, more especially contrasting the educated and intelligent with the unlettered and dull, fail to ascribe much of that domestic comfort, that affability, that air of general respectability which characterises the former of those sections to the ennobling, elevating influences of education? Whether as child, brother, husband, or father, its social effects on the character and conduct must be beneficial. Out in the busy, struggling arena of business, in the workshop, the mart, the office, the intelligence and skill which flow from education are felt and recognised. The glorious facts of science shed their beams on the workman's everyday employment, lightening his labour in a double sense, and lifting him from the level of the mere machine, to be an intelligent, dignified creature.

The cultivated workman's social and relative ex-

* *Hamlet*, Act IV., Scene 4.

periences with their teachings, constitute a valuable preparation for the exercise of his privileges as a *citizen*.

What, after all that is being said in these days of political agitation, what is the real guarantee that a man will use his privileges as a citizen so as to be beneficial to himself and to the state in which he lives, but the possession of that measure of enlightenment which it is the province of education to confer? Destitute of this, he will be the dupe of every political trickster, and, through his blind blundering and ignorant infatuation, will strike at the very heart of national liberty, and, instead of promoting, hinder and damage that progress and high state of civilisation which we have gone through so much to acquire, and which now places us pre-eminent amongst the nations of the world.

Further, the same or similar preparation which qualifies him to discharge his duties as a citizen, will in like manner assist him in his *religious* duties and requirements. Stupidity and ignorance are the fruitful sources alike of spiritual as of political error. Far be it from me to assert that the unlettered are excluded from the glorious privileges of our holy religion, and that for the sage alone are they reserved; but this I do say, that to the full comprehension of the doctrines and mysteries of Divine revelation no ordinary amount of intelligence is required. We are directed to "search all things to the end, that we may hold fast that which is good." Piety, to be sound and secure, must not rest exclusively on the emotions, but be able to call in reason to its assistance in corroborating and justifying the precepts and doctrines upon which it is based. It has been very truthfully as well as poetically stated, that "when the heart is made

the altar of God, then the head—the mental faculties—are the lights on the altar.”

But while enumerating the benefits attaching to, and the services rendered by education, in connection with our social, relative, national, and religious duties, let us not omit to notice what certainly constitutes a most powerful incentive to its attainment—the *pleasure* attendant on the acquisition and possession of knowledge. It is a pleasure which only the student can fully realise—wholly distinct from that phantasm which the sensual are ever pursuing, though always unsuccessfully; and distinguished, too, in this important respect, that it is unaccompanied by after-shame, disappointment, or remorse. The pleasures of knowledge! Ah, what a misnomer is that which describes ignorance as blissful; it is the blissfulness of brute and not human nature. What feasts of refined enjoyment are in store for him who has set his heart on the acquisition of knowledge! All the literary wealth of a nation—it may be almost of a world—is spread out before him for his delectation. The past is as accessible to him as the present; mellowed by time and distance, the voice of ages talks to him from the remotest antiquity. The companionship of all good and great men is his:—he can

“Quaff with kings,
Hold converse with the mighty dead.”

The sage, the philosopher, the poet, the statesman, the man of science, the man of mighty and heroic deeds, have all thought, investigated, sung, spoken, experimented, and acted for him. What opulence to inherit; what pleasure to revel in!

But the question here arises:—Are these advantages

and pleasures within the reach of the masses? Assuredly they are. Their attainment is not only a possibility, but a certainty. Labour and self-culture are both practicable and consistent. Every instance of success—and these are by no means scanty—is a proof of this. The measure of the working man's ability is indicated by what he has already effected. What has been done we naturally infer may be done again. If men of our rank and standing have in the field of learning "achieved greatness" (and what an army of them might be quoted), why may not we?

But even if we fail of the full measure of our hopes and aspirations, we shall not come off empty-handed.

We cannot all, as John Locke says, be "carved into Mercuries;" nor is it desirable for the well-being of society that we should be. We cannot all win the laurel crown; but to the losers there is something wholesome and invigorating in struggling for it; it operates as a sort of mental gymnasium. I verily think—and I speak it not disparagingly of the titled and the wealthy, whose talents have lent a striking lustre to our country's annals—that could society be stripped of all that is adventitious, and the simple, unvarnished truth be brought to light, it would be found that some of the most striking instances of moral and intellectual greatness would be discovered amongst the conflicts, privations, and cares of the humbler and working classes.*

* Such instances are "*most striking*" when they occur among the humbler classes, because men and women who have raised themselves to a high degree of moral and intellectual greatness, from ignorance and poverty, have had many more obstacles to overcome than those who have been born in better circumstances; but the *amount* of benefit conferred on the human race may, we think, be claimed equally for their respective classes by both rich and poor.—Ed.

Why is it, then, if the benefits of education are such as are here enumerated, and if, as abundant instances prove, and as I shall have occasion to show more fully hereafter, these benefits are attainable by the working classes,—why is it, I repeat, that the number of those of this order, who successfully apply themselves to self-cultivation, is so limited as compared with what it might and should be?

I imagine most self-educated men can give a pretty correct guess at the cause of this, by a reference to their own experience. They know what they have had to encounter, both from within and without, and consequently their opinions are entitled to weight, and carry with them a certain degree of authority. And here, to be honest, I cannot help just adverting parenthetically to the inconvenience and injury resulting from the excessive and protracted hours of labour in some places. I trust the day is not far distant when this pernicious practice will cease altogether, as it has, in some measure, already, so as, at least, to furnish the *opportunity* to all who desire to avail themselves of it, without injury to either pocket or person. But, recurring to those who cannot urge this as a plea, I, as a self-educated man, would offer a word or two by way of caution about difficulties which exist within themselves, and to point out certain conditions and courses for securing success.

There must be, then, in the first place, *a strong and earnest determination* to learn, hinder what may; to give practical effect to which, I tell you candidly, a considerable amount of *self-control* is indispensable. The indulgence of certain of the grosser gratifications will have to be strenuously and persistently resisted; the allurements of sensual pleasure and the seductive whisperings of ease.

and indolence set at nought ; the flesh, with its affections and lusts, will have to be, in a measure, sacrificed, the mind enthroned, the body put in subjection. When this is effected—and there is nothing which to a resolute mind is impossible, or even difficult—there is a fair prospect opened for future success. But the work is not even then accomplished. At every advancing stage of mental progress, the strictest vigilance and caution must be exercised, else we shall be apt to relax in energy and perseverance. If our advance be rapid, we shall take credit for great mental acuteness, and make that the ground of indulgence and relaxation ; and if, on the contrary, our progress has been small, we shall be apt to be discouraged, and excuse ourselves with the plea of incapacity. These are dangers in ourselves, which, if we are thoroughly earnest, we must sedulously watch and guard against. The common remedy, in both cases, would be *steady, unvarying application* ; but there are useful, specific remedies besides. Steady, unvarying application will, indeed, work wonders. It will speedily raise the quick to eminence, and elevate to respectability even the dullest of us. *We are not always honest to ourselves either.* Our self-estimation will generally be either too high or too low. Our doubts are said to be traitors, and I believe it ; but I also believe that our presumptions are not less so. I recommend this, however :—Let the quick scholar select some high standard—the higher the better—and repeatedly compare himself with it ; it will prove an excellent corrective to his vanity. And let the slow scholar be comforted with this assurance, that the difficulties his poor success hitherto has made him ready to succumb to are, in very truth, not nearly so formidable, when resolutely confronted, as they appear to be from a distance ;

and they lie thickest, too, at the outset. I would refer him to those beautiful and encouraging words of Milton, where, writing on this very subject, he says—"We shall conduct you to a hill-side, laborious, indeed, at the first ascent, but else so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus* was not more charming."

But what *methods* and *means* can be recommended to the self-educator for the attainment of his end?

Without undertaking to specify all, or even the best of these, since they will vary with almost every individual's circumstances and opportunities, I will nevertheless set down here what I myself have found valuable.

And first, to every man engaged in this work, I would point out that there are two courses open—*individual* and *co-operative effort*; or, in other words, we can either learn by ourselves or in the company of others.

Now I conceive there are many advantages arising out of co-operative effort; we are strengthened by it in our purposes through the consciousness of others acting as we do; a virtuous emulation is excited; the social intimacy attendant on combined and mutual study is promotive of friendships, which are always valuable if formed among the virtuous and intelligent. Then there are these other two considerations, that we frequently get great assistance from the opinions and views of others; and, lastly, whatever information we pick up in this familiar and agreeable manner, is so deeply impressed that it lives longer in the memory than if obtained by any other means.

We rejoice that this co-operative spirit has called into

* Orpheus was a mythological personage, whose music was so sweet and so alluring that it caused both rocks and trees to follow him.—ED.

existence such valuable auxiliaries to mental cultivation as mechanics' institutes, mutual improvement societies, &c. May they become much more numerous and attractive than at present! They are certainly deserving of more consideration than they have yet received from the class for whose especial benefit they were originally designed—I mean the working classes—for it has been frequently remarked that we, as a body, have held aloof from them, leaving their benefits for the upper and middle classes to enjoy. Yet it is certain that they present advantages which the working man will look in vain for elsewhere. For instance, there are connected with them, generally, libraries, reading-rooms, classes for the study of different branches of science, and expensive maps and diagrams to consult and refer to; besides which, there are frequently debates or discussions, stimulating thought and exciting that mental inquisitiveness which should always be found in the self-student [self-educator]; add to which that exceedingly agreeable means of acquiring information through the medium of lectures, which, to my mind, is the readiest of all methods for imparting a large amount of instruction in a small amount of time. I am happy to find that societies of this character are to receive a separate consideration in the course of these Essays.

Individual exertion is, however, indispensable. And how may it be directed and assisted?

Of course, as I have before stated, in giving my opinions I disclaim all intention of dictating, and ask no more attention for them than they are entitled to as the deductions of actual experience.

Assuming, then, that the self-educator is possessed of some acquaintance with reading, writing, and arithmetic,

I will speak briefly of those branches of learning which I think a working man should, more than any others, endeavour to master.

I have striven to elicit their opinions as to what should be comprised in a scheme of education to meet their desire, and at the same time adapt itself to their condition ; and I interpret those opinions as meaning simply, general information on common subjects, or *what*, as they express it, *under more favourable circumstances, they would have had opportunity of acquiring at school*. This is understood to include, in chief, grammar, composition, general history, biography, astronomy, chronology, geography, the rudiments of natural and mechanical science, and an acquaintance with the leading doctrines of the Christian religion, with their natural, internal, and revealed evidences. The ambition of some goes further than this, but I believe the bulk of us are agreed in what I state.

Now, may I venture a remark or two in connection with any of these branches of learning ?


Well, first of all, as regards grammar. The working man attaches an almost fabulous importance to a knowledge of this science. It is, in his estimation, the very "shibboleth" of gentility ; and he who "knows grammar," as the phrase goes, is a very triton among the minnows.

To assist in this really valuable branch of education, I recommend some simple work on the subject to begin with. When I say "simple," I do not mean necessarily *short*, but as applying to the style, which should be familiar, easy, and clear.

Avoid all abridgments ; their brevity almost compels them to be obscure. Grammars abound, but out of them all there are very few really adapted, either in style or

treatment, to the capacities of the self-educating working classes.

Grammar is not an easy thing taught [to teach], even on the simplest plan ; one great reason for which is, that its statements are of an abstract, intangible character, and to the *material* quality of some men's minds present an almost insuperable obstacle in the way of their comprehending and grasping them ; therefore, books written on this subject should be lucid and perspicuous in the extreme, avoiding, however, puerility on the one hand, and a taking-too-much-for-granted on the other. A reduction of the number of *terms* used would, I think, prove very advantageous, especially of such as have been adopted from the grammars of foreign and dead languages, and which do not represent in themselves—to English minds, at least—the ideas sought to be attached to them. All these things create confusion and perplexity in the mind of the learner, and greatly stand in the way of his progress. Another matter is, that all important rules should be frequently *repeated* whenever their application recurs, even though it involve tautology and verbal redundancy. Murray stands deservedly high *as a school-book*, and Cobbett commends himself to us by that homely force of expression and clearness of style for which all his writings are remarkable ; but the one is incomplete, and the other needs an interpreter—blemishes and shortcomings for which, to the self-educator, no other excellencies can compensate. But were I to name the book which comes nearest to the ideal standard, in my mind, of what a perfect grammar should be—fully and fairly dealing with those portions of the subject which are commonly either overlooked or shirked, and supplying the place usually occupied by hard-headed technicalities



and uncompromising dogmas with clear and satisfactory explanations, based upon historical, physical, and philosophical data—in short, leaving nothing untouched which the most inquisitive student needs to be informed upon—I should name a volume which forms a part of “Cassell’s Educational Course,” and is entitled “The English Language.” That is pre-eminently the grammar for the self-educator, if he aims, as he ought to do, at the acquisition of a *thorough* knowledge of the history, constitution, and grammatical laws of the language.

Proceeding in the same line of study, we come to grammar in action, or *composition*, as it is called, the process of studying, which is by dissecting sentences into their component elements, thus tracing out the *subject*, *object*, *attribute*, &c., and afterwards building them up again, and observing their relation in paragraphs and chapters. And here, too, you will find the work I have mentioned invaluable; and, taken in conjunction with the “Lessons in English,” supplied by Dr. Beard to the “Popular Educator,” it will furnish you with all that is required in the shape of *theory*; of course, the *practice* is the more important—in fact, it is that which alone deserves the name of composition; and in this your own discretion will be your best guide. For myself, I have found the common recommendation, of transcription from standard authors, and reproduction from memory, to work beneficially. In addition to this, the practice must be adopted of recording, in the most natural manner possible, our opinions and impressions on any subject that occurs to us, or that is brought under our notice. Corresponding with a friend will be an agreeable auxiliary.

History, biography, and chronology may be studied

advantageously together ; and geography, too, will be more agreeable, if taken in connection with them. The association of events with places, and persons with places and times, will mutually reflect light upon each other, and assist materially in fixing their respective facts upon the mind.

For example, take the name of any great historical personage—say Cæsar or Alexander. We are reading, we will suppose, some of their exploits ; in the course of these, the names of places frequently occur, and it becomes quite indispensable to trace out the locality of these particular places and their relative situation to other places. Without this the vaguest and most confusing notions must prevail, and great exploits be deprived, not only of their interest, but oftentimes shorn of their glory and merit. As a further illustration, what imperfect ideas must have been formed by thousands with respect to our recent military operations in India without a knowledge of the geographical situation of that great empire itself, its boundaries, the kingdoms, states, districts, and tribes which are included in it ! How could a correct estimate be formed of the magnitude of our labours, the difficulty of operating with anything like organised plan in an arena so vast, and presenting centres of rebellion so widely removed from each other ? or how, without this knowledge, could the skill and bravery of our troops receive a due appreciation ?

Of course the student must not expect to find the places mentioned in old histories on modern maps ; but every good history should be furnished with charts and plans to set this matter to rights. And while speaking of maps or charts, I should say that sketching these will form an agreeable and profitable adjunct to the study of

geography; no mere verbal description will supply the want of it.

Then chronology, dry as it appears at first sight, becomes positively entertaining when associated with history and geography. What with comparing times, tracing incidents which were coeval, though occurring, perhaps, at widely-removed places, marking the great eras which stand out conspicuously in the history of our race, the uninviting, arithmetical-looking catalogue of dates becomes an invaluable and highly entertaining epitome of universal history.

But I cannot, for want of space, even if my ability were equal to it, state, though briefly, the methods of studying other branches of science, but will content myself with making a few general remarks applicable to them all.

Never be grudging of trouble in the prosecution of your studies. If the opening of half a dozen books for reference will facilitate your understanding a subject, the time and the trouble will be well spent. Take notes plentifully of whatever you may be reading; they do good in a variety of ways. Ponder as you go on, closing the volume frequently to recall, without its assistance, what you have been reading, and form independent opinions thereupon. A few books so read will prove of more actual service than a score of libraries merely glanced through. You will never be able to read a twentieth part of the books—good books, that are written, so be content with thoroughly mastering those you do undertake. Never “skip” a sentence which you do not understand, but go over it attentively again and again, reading before and after; if you do not then succeed, consult a friend. As respects time for studying, that

will depend chiefly on each individual's circumstances and convenience ; but, where it is practicable, morning is, in my opinion, the best time. Many opportunities occur, however, in the course of the day—the working-man's day, I mean—which may be taken advantage of ; and where the trade is of a routine character, many things may be committed to memory, or improved by reflection, during its very transaction.

You need not, of course, put these precepts in force when reading light literature. You will neither be rewarded for your trouble, nor will it often happen that the sentences are so pregnant with meaning but that many scores of them can be dispensed with, not only without detriment, but with positive advantage. In this kind of literature the self-educator should, I think, indulge himself very, very sparingly. It is a taste which grows immensely by what it feeds on, and it is not, either, very choice in the selection of its viands. There is, I know, a great deal of merit in many works of this description ; but the working man's leisure is so very scant ; there is so much that is solid and good to learn ; and, besides, it is so difficult to pick out the gems from the veritable trash, that the least thought about it the better, or, at all events, until the first steps in learning are fairly and firmly established.

But all these directions would be in vain ; in vain, too, as far as self-education goes, would be all the discipline and control which we might submit ourselves to ; unprofitable, nay, positively insulting, all the parade as to the benefits of education to the masses, and utterly useless the efforts of social science agitators ; but for the one thing which gives them all reality, value, and efficiency—the fundamental fact upon which they all depend


and rest : I mean the CHEAP PRESS of this country. I do not for one moment hesitate in according it the first place among the many and diversified agencies which exist for promoting popular education. All educational schemes and theories assume this, are based on this, and shape their ends accordingly ; but it is not the less *the great agent*, and that to which, in no mean degree, any measure of success which may attend them is attributable. Nay, more ; I believe that *the cheap press, under the direction of enterprising, able, and sagacious men, is a system of popular education in itself, and needs but that the masses should be taught how to avail themselves of its advantages to make it the most effective and successful of any scheme which the ingenuity of man can ever devise.* Men's written and printed thoughts have ever been, even in the darkest and rudest periods of our history, the true moral and intellectual lights of the world ; but it has been reserved for us and for our children to have these lights and treasures placed within the reach of all, even the humblest. It is this, more than anything else, which constitutes the crowning glory of the invention of printing.

Look for a moment at the provision which is made by this means for our intellectual improvement. My statistics tell me that besides cheap copies of standard works, and the publication of what are called "People's Editions," there proceed monthly from the presses of Edinburgh and London not less than two millions and a half of periodicals devoted exclusively to religious and educational purposes, and that the weekly issue of others, more or less instructive, almost all innocent in their tendency, is calculated by millions.

What a stupendous fact ! What does it speak to working men ? Why, this—that, did we make the most

of it, and *use it with particular reference to the subject before us*—the educating of ourselves and families—we should stand in need of very little assistance besides, and the results to ourselves and succeeding generations would be incalculable in importance.

And now, my toiling brother or sister, I have endeavoured, in my imperfect way, to indicate motives, enumerate benefits, warn you of difficulties, prescribe means for overcoming them, and, from my personal experience, corroborated by that of others, point out methods of proceeding, which, I humbly trust, are not altogether unworthy of consideration. Let us now, in conclusion, stimulate each other in the good work which lies before us. Those who have not yet begun, let them do so without delay; let those who have begun, persevere. Let us not be easily discouraged and cast down. Determined to win, let nothing hinder or daunt us, whether the impediment exist within ourselves or without; whether the offspring of undisciplined passions, or the unfortunate position of circumstances—let us persevere to conquer. Spurning the mean, the low, the sensual, let us grasp the banner of Excelsior, and struggle heroically forward towards that summit of moral and intellectual greatness which God has evidently designed us to attain. With knowledge as our portion, we shall become strong with all true strength; we shall be adorned as well as strengthened, enlightened as well as adorned. We shall possess that which will serve us under all circumstances, in all times, places, conditions, and ranks; which will yield us comfort, win us distinction, and make us independent of the smiles or frowns of a perverse and fickle fortune, and its effects, accompanying us to the latest period of our earthly existence, will then afford us matter for pleasant



reminiscence, and console us with the reflection that life has been not altogether in vain.

Happy shall I be if these feeble lines should prove instrumental in quickening the feelings of any brother or sister—of kindling or directing their aspirations towards the attainment of that mental excellence which, in proportion as it is realised, constitutes in a great measure the happiness as well as the true glory of man.

Besides these two admirable Essays, which require but small comment from us, we have read, with much satisfaction, five others, written by the competitors for the prizes. Four are from the pens of working men; the fifth from that of a working woman, the wife of a shoemaker.

They all contain sound sense, and suggest practical methods for attaining the object they have in view; nor, as it appears to us, are these suggestions the result of mere theoretic meditation on self-culture, but of long-tested and eminently practical experience. As such, they should justly possess great authority in any scheme for educating, or rather for assisting, the working classes to educate themselves; but the peculiar merit of these Essays lies in the high moral tone which pervades them. They contain no sordid view of self-culture, for the mere sake of pecuniary gain: knowledge is appreciated for its own intrinsic value; and self-culture, in the widest sense of the term, is the object aimed at by the authors. Nor is there any excuse put forward to justify the working classes for their ignorance. They are plainly told by their fellow-labourers, that, if they wish to acquire knowledge, they must win it for themselves; and they are

assured, in terms quite as plain, that they can accomplish this object, if they choose.

We wish our limits permitted us to give the whole of these instructive Essays ; but, as this is not possible, we propose to print those parts of them which we consider either to be the most clearly and forcibly expressed, or those which treat of points in the argument either not touched upon at all, or not so well put forward in the two Prize Essays.

On one point all the essayists agree—that in PERSEVERANCE AND SELF-CONTROL lies the great secret of success in self-culture. Without these two qualities nothing can be effected ; with them, it is difficult to place a limit to the attainments of working men.

The authors dwell upon the absolute necessity of resisting all inducements to slacken in diligence, and assert that nothing but duty or ill-health should be allowed to put aside study. One says, “RELIGIOUS DUTY,” which, it is scarcely necessary to point out, means the same thing. When we speak of “duty,” we necessarily include that obedience which man owes to the commands of his Maker ; and the phrase, “religious duty,” properly understood, signifies our duty to our neighbour as well as to our God.

Here is a DEFINITION OF TRUE SELF-CULTURE by W. West, who appears to be a coal merchant’s labourer :—
“If by self-culture we understand a constant effort to develop and cultivate every power of mind and soul in the love of goodness, purity, and virtue, we may hope for and shall deserve success.”

William Glazier, in the first Prize Essay, lays particular stress (and this opinion is held by the other essayists, without, however, as he does, blaming the wealthier

classes for placing unsound motives for self-education before the sons of toil) on the necessity of acquiring knowledge without the prospect of worldly elevation, or even of pecuniary benefit. Indeed, all agree, that though the acquisition of knowledge may, and often does, bring increased comforts and a better income to its possessors, yet that, should nothing accrue to the learner but the knowledge itself, it will fully repay the labour necessary for its attainment.

W. Glass* says :—

“While religion, social responsibility, and patriotism, all call on us to aim at high mental culture, they also give much encouragement. Here failure is not loss. Failure in many enterprises is ruin; it is not so in the acquisition of knowledge. The student may fail in elevating his position in society, but he will not fail in elevating his mind. If he does not make himself happier, there is something *morally* wrong in the case.”

ON SELF-CULTURE AS A DUTY, R. Kerr, who is a tailor, remarks that :—

“The possession of an intellectual nature lays man under deep responsibility to do his little best to cultivate those powers of thought and moral action with which his Maker has endowed him. He who allows such God-like powers to lie waste and unused is guilty of burying his talent in the earth, and must, ere long, be called to a sad account for his sin.”

W. Glass observes :—

* It is difficult to give a name to the occupation of this author—for he tells us he has been farm-boy, navvy, quarryman, lime-burner, ploughman, manager of a colliery, coal-viewer, and labourer on some houses of his own—certainly a working man.—ED.

"And, independent of all encouragement from the hope of success or of advancement in society, *it is his duty*. It is the duty of every man to be useful in his day and generation—to try to leave the world better than he found it ; but, without intelligence, his powers for good will be limited indeed. Is he a Christian ? His religion calls upon him, by motives the most powerful, to qualify himself to teach the ignorant, guide the young, reclaim the erring, and assist and direct the various schemes of benevolence to which Christianity imperatively calls all its followers.

"Is he, or does he expect to be, a parent ? He is bound to be able to give those whom Providence may make dependent upon him such an education—physical, mental, and moral—as will enable them to enter life with a fair prospect of making themselves useful in time, and preparing themselves for eternity. Much of the misery that is in the world has been occasioned by men incurring this dread responsibility without either feeling it, or being qualified to meet it. Again ; is he a citizen ? Intelligence is indispensable to the right discharge of the obligations which this relation imposes.

"What makes so many of the working men of Britain a degraded caste ? Ignorance ! What vast expenditure of time, money, and good feeling, have trades' unions occasioned in pursuit of impracticable objects, while practical means of bettering their position have been altogether neglected !"

J. M'Master, a journeyman saddler, on the EVILS TO BE REMEDIED :—

"Suppose adequate *school education* were enjoyed by the children of the working classes, the present state of the adult population would go far to counteract its

blessings. The schoolmaster is not the only, nor even the most effective teacher ; the teaching and the example of the parents are liable to keep the ascendancy ; and, when the young people go to work, they are still further exposed to the prevailing influences of the thoughtless and uneducated."

On the FACILITIES FOR SELF-CULTURE FOR THE WORKING MAN, W. West :—

"He is also as well circumstanced as those engaged at occupations requiring the exertion of their mental rather than their physical powers, who, at the close of their day's labour, or in periods of leisure, require muscular exertion rather than study. But few artisans are so engaged as to prevent the mind from reflection, and some are very favourably circumstanced in this respect ; for, during the time they are performing the mechanical operations of their labour, they can indulge in thought upon any subject or study that may engage their attention. Many branches of knowledge have relation to every-day life and the practical arts, and here the operative may turn his attainments to use. He will certainly understand better the processes he performs, and, by the exercise of his powers, may discover new principles, and suggest improvements."

On SELF-EDUCATION, J. M'Master asserts that—

"Those who have done most in the world have been self-educated, or have had to surmount many obstacles. No doubt such as have had the benefit of a school or college education get a better start ; but, in the long run, it is self-culture which makes the principal difference between man and man."

R. Kerr, on WHAT MAY BE DONE :—

"What has been done by one man, or by a number,

may be done again by others; and their example not only proves the possibility and the extent of mental culture at which an earnest soul may arrive, but it ought to act as a grand incentive to young men to seek diligently after the ennobling of their minds, as the high aim of life, by a devoted pursuit of knowledge under all difficulties, and a resolute determination to know as much as possible of important truth, and to live under the influence of its heavenly teaching."

On the AIM OF SELF-EDUCATION, Mrs. Hamilton, the wife of a shoemaker, who received the third prize, says:—"The student should have a master idea to work out, a purpose to accomplish, a position to attain. His mental labours and acquirements should all tend to advance himself and those dependent on him in the social scale, and in the next degree to benefit those of his class who have neither aspired to nor exerted themselves to gain the rich reward obtained by a well-directed and steady course of self-education."

W. Glass advises that the self-educator should, as soon as possible, fix upon the OBJECT OF STUDY, and gives the following practical suggestions:—"If you begin to learn a science, say arithmetic, you must resolve to persevere at it till it be accomplished. Devote a certain fixed portion of your time to it every evening. Let nothing in the shape of books or amusement—nothing, in short, but the calls of religious duty—divert you from it. Some time every day should be devoted to religion; and, after this, we think only one study should be attempted at one time. A working man, after being employed in his employer's service ten or twelve hours, will find that, after taking care of his health, he will not have time for more than one. . . . Of course, whatever the study,

writing should be persevered in, both for its own sake and as an auxiliary to the study in hand. Again, whatever you learn, be resolved to learn it fully. Make sure of every step as you proceed." "And, with proficiency in one science, he will find little difficulty in making himself acquainted with any collateral branch of knowledge which he may happen to need; whereas a mere smattering of a science will serve him little. You may lay it down as a settled principle, that one rule or one proposition in a science thoroughly mastered is of more value than twenty only partially understood."

On the METHOD OF STUDY, W. West :—

"Our first and greatest need is a correct method; for, unless our plan of procedure is orderly and suited to the end in view, our progress will be slow, and much labour will be lost. The formation of a good method will be much facilitated if we have clear ideas of the end to be gained by study. If we belong to some trade requiring for its perfect comprehension a knowledge of some branch of science, our method must necessarily be more severe than when it is only required to exercise the mental powers for the sake of the pleasure their development affords. Age, circumstances, and the requirements of our position, will all have to be considered; neither must we expect the same results, after commencing at thirty, as we should from beginning at fifteen. A full harvest of knowledge can only be reaped by sowing in the spring-time of our being."

J. M'Master :—

"It is, perhaps, unnecessary to say that the operative should endeavour to be thoroughly master of his craft—this being his best guarantee for regular and well-paid employment; and freedom from anxiety, and the comfort

of his home thus secured, are favourable to the progress of self-culture."

R. Kerr has some very good suggestions on **THE MEANS OF GAINING KNOWLEDGE** :—

"The lending of books to each other, and the discussing what is read with fellow-workmen in the workshop, or at spare time. . . . Employing boys to read to men while engaged at work, such as in tailors' and shoemakers' shops. The imitation of Socrates, in never being ashamed to own one's ignorance, and in being always willing and anxious to learn something new."

Several **SCIENCES** are recommended by our authors as especially fitted for the study of the working man, but only J. McMaster mentions that most important branch of knowledge—the knowledge of our own bodily functions :—

"Being only a learner myself, I do not pretend to dictate a particular course of study to my fellow-workmen ; but I am anxious to say that a very important study for working men is the structure and functions of the different organs of their own bodies. Health and strength are the labourer's capital ; therefore he ought to know something of the means of promoting his bodily well-being, and avoiding its hurt. . . . There are many popular works on physiology and health, but I am afraid they are little read by labouring people, being considered rather abstruse ; and, besides, when anything goes wrong, it is the doctor's business to look after that. But, even when undergoing medical treatment, extreme ignorance often puts people in the utmost danger, from the inadequate way they follow the instructions of the physician."

The essayists all speak of the **CHEAPNESS OF BOOKS** as a great boon to self-educators, and W. Glass observes that "masters, clergymen, and other men of influence

have it often in their power to confer invaluable benefits on young men by directing and advising them as to what subjects to study and what books to read, as well as in assisting them to procure suitable books."

In speaking of DIFFICULTIES, R. Kerr remarks that :—

"Difficulties should only rouse up our self-respect, and nerve us for greater efforts—they should be used as the occasions for drawing out all the latent energy and nobleness of our nature. We must aim at nothing short of excellence, and strive to be nothing less than invincible conquerors on the arena of the soul."

Several of our authors consider that MORE TIME FOR STUDY than the artisan can command would be of great advantage to him ; "but," says W. Glass, "when we consider how much time most work-people can afford to spend in idleness, or worse than idleness, it must be admitted that it is not altogether for want of time that our working men are ignorant. It is also true that those classes [among working men] who have most time at their disposal are as ignorant, if not more so, than those who have little. No class of men have more time than coal miners, and yet, perhaps, no class is less cultivated. Still, every man who tries to improve himself feels the want of time. In our experience, we always found time for reading—a ten minutes or half an hour can easily be made available for that purpose ; but we uniformly felt ourselves much hampered for time for study of any kind. To attempt composition, learn a science or language, seemed to require at least from one to two hours at a time to make any progress, and we often encroached unduly on the hours of sleep, for which we suffer now. People can do with less sleep than is often supposed, but no working man should get less than six or seven

hours, and, if the labour is severe, even this may be too little. A systematic economy of time—spending none of it in listless idleness—as little as possible in amusement or reading not pertinent to the purpose in hand, will, we believe, be found more profitable in the end, than too much encroachment on the hours of rest.”

J. M'Master, speaking of the pleasure a STUDY OF NATURE affords, tells us that :—

“Through the exertions of philanthropic individuals and Saturday half-holiday associations, some time has been obtained by working men for pursuits and enjoyments of this nature, and, were they as sober and economical as they ought, they might borrow a day occasionally, when work was not very pressing. While this would advantage mind and body, it would also improve trade. I am not aware of any other remedy for dull trade than just to stop working until work be wanted. To a great many, this is the inevitable consequence. They are paid off, or, what is, perhaps, worse, retained on full time, at reduced wages. The man out of work, who cannot employ his mind with some interesting study, is in a miserable condition, even although he is fortunate enough to have saved something for his support. A mind unoccupied is in a dangerous state. Many a sober man is thus led into dissipated company, and contracts habits which insure his ruin, who, had he been somewhat educated, would have hailed a season of temporary release from toil as a golden opportunity for self-culture.”

The essayists consider MUTUAL IMPROVEMENT SOCIETIES and MECHANICS' INSTITUTES as useful adjuncts to education, but by no means to be regarded as substitutes for private

study. R. Kerr affords the following testimony to the value of Mutual Improvement Societies :—

“We were once connected with a society numbering about thirty members, and, so far as memory serves us, there is not one of them who has not attained to something like a good position in society. Some eight or ten are in business for themselves; others are respectable commercial travellers, clerks, foremen, missionaries, editors, and ministers. One of them, who is in business, though still a working man, was lately honoured to have his name on a programme of popular lectures along with such men as Sir. J. Fergusson, Bart., P. E. Dove, Gerald Massey, Alexander Smith, &c., and gave a lecture to an audience of nearly 1,500 of his townfolk on ‘The Poetry of Life,’ and so handled it as to make the critics wonder; and the press declared ‘it contained many passages of great beauty, and was a noble specimen of what working men can do for themselves, in the matter of self-culture, when they set themselves to it in an earnest, persevering manner.’”

All the essayists agree that intellectual culture is not to exclude the DEVELOPMENT OF THE MORAL ATTRIBUTES of our nature. Mrs. Hamilton pleads urgently for the cultivation of the heart as well as that of the head. It is but in rare instances, we hope, that the one does not accompany the other.

W. West, on MORAL CULTURE :—

“Whatever may have been said to the contrary, it is generally believed that man has a moral sense—something in himself which can be the seat of perceptions of right, justice, virtue; and upon this foundation we build up our moral character. The purity and activity of these constitute the man, and furnish our principles of action.

How are these to be stimulated and brought into healthful exercise? This cannot be accomplished in a more effectual manner than by reading and studying the lives and actions of those men who receive universal admiration on account of their virtuous lives and conduct. There are feelings and modes of action to which they give rise to which we cannot but accord praise, and acknowledge as virtuous, pure, and good. Our whole literature is full of that which will excite these feelings, and which, no doubt, forms the opinion, that those who desire the improvement of the people socially and morally have only to improve them intellectually. But we must learn to estimate these principles as moral, and right, and true, and in reading books in which they are described in full action, try to realise how far we desire to act them out for ourselves in the actions of our ordinary life. All the aids for this moral culture are within the reach of the poorest in the greatest profusion."

J. M'Master :—

"The practice of self-culture exercises all the qualities necessary to success in life. Acting from the impulse of the moment is characteristic of the uneducated: hence many imprudent connections, many follies and crimes. But self-denial, perseverance, activity, and a habit of looking to results and consequences, are either formed or improved in the pursuit of knowledge, and greatly benefit a man whilst engaged at work or transacting business."

In order to prove that KNOWLEDGE WILL REPAY THE LABOUR OF ITS ATTAINMENT, the same author tells us that—

"On the score of mere enjoyment, it is every man's interest to cultivate his faculties. The evening walk and the occasional holiday are productive of very different results to the enlightened and ignorant man. In the fair

Paradise which God has planted, the one sees nothing but what he has seen a thousand times before; whilst the other is ever making some discovery, or things with which he is familiar raise in his mind new trains of thought, and not unfrequently have working men, thus enjoying their leisure hours, added to the stores of learning" [that is, the stores common to the world].

Mrs. Hamilton bids students BEWARE OF VANITY AND ARROGANCE :—"But if we bear in mind how infinite, after all our most diligent and persevering study, is the knowledge still to be acquired, our little attainments will serve rather to increase our humility than to engender any feelings of vanity.

"Take an instance," says this writer, "of a young man of this sort [vain of his acquirements] entering the paternal dwelling, with stately step and gait, fresh from the debating club, the lecture, or reading room, while the poor mother quails before him, afraid that her culinary or other arrangements should not meet the approval of her learned son, and his good, honest father sits silent in his chair, shielded, by his implied insignificance, from his son's condescending notice, or the expression of his contemptuous pity for his ignorance, if he speaks. His sisters, for anything they possess of good or agreeable, are, in his estimation, nowhere, except that they are always in his way. Perhaps he may favour his brothers with a sort of insolent patronage, which they are sure to resent and refuse, as proffered more from pride and vanity of mind than from brotherly affection. But in no instance is this want of culture of the heart so hurtful and hateful as in the husband and father; his children do not

"Run to kiss their sire's return,
Or climb his knee, the envied kiss to share;"

and his pale, anxious wife looks awe-struck and constrained in his presence, while his neighbours pass him with this remark: 'John has grown a proud, sulky fellow since he took so much to book-reading and attendance on lectures and mechanics' institutes.'"

Several of our authors warn their fellow-labourers against yielding to the **ALLUREMENTS OF AMUSEMENT**, because they consider it as a great hindrance, if not altogether destructive, to the successful prosecution of self-education. That what is usually called amusement must be very sparingly indulged in by working men, who aspire to considerable intellectual attainments, is perfectly true; but it is an error to affirm, as one or two of our essayists do, that amusement is necessarily hurtful. Many kinds of amusements are injurious in their tendency, but some are innocent, and an intelligent and conscientious man need have no difficulty in distinguishing between the two.

Admirable as these essays are, their authors must permit us to say that one division of the subject of which they treat is almost entirely ignored—we mean the **EDUCATION OF WORKING WOMEN**. W. Glazier alludes to it in his excellent suggestion, for the formation of mutual improvement societies, small enough to meet in the artisans' home, in order that the wives and children may participate in their benefits, for, as he most justly observes, "Highly as we esteem intellectual improvement, we should deem it dearly bought if its accomplishment weakened the influence of home." Among the male authors, this is the only suggestion for the education of women. Mrs. Hamilton touches upon the subject, but gives few, if any, practical suggestions. This omission, however, is not singular: we remember, a year or so ago, listening to an address on education, that is, on the state of education in this

country, delivered to an important association by a distinguished member of the Legislature, in which not the slightest or most distant allusion was made to the education of the female sex ; nor did this one-sided view of the question appear to strike the male part of the audience, as omitting any portion of it deserving consideration.

We confess we do not know why there should be such a reluctance, especially in the male sex, to discuss this half of the question—the more important half, if we reflect that the early training of young children is carried on almost exclusively by women, when, as W. Glass remarks, “the lessons, physical and mental, then learned, are not only extensive, but of the very last importance to our well-being.” That the male sex do not recognise its importance, is hardly possible. Every enlightened man must perceive that the comfort and respectability of an artisan or labourer’s home depends on the housewifely capacity of his help-mate. This truth must be very often most painfully impressed on working men. But too frequently their wives are quite ignorant of the commonest duties. A woman who understands the economical management of her husband’s income, who can fulfil with precision her household duties, and, what is of far more importance than either, can “bring up her children in the way they should go,” must have considerably trained her mental powers, and must be able to exercise that self-control which our essayists consider as indispensable to successful study in any science or art.

We would, therefore, earnestly recommend any young woman desirous of self-education to study, first, domestic economy and the care and training of young children. Possessed of this knowledge, the working woman has the best possible education for her station in life. If married,

she will become a better wife, and if unmarried, it will be the best preparation for the important and most responsible duties of matrimony, if ever she be called upon to fulfil them. Should she never marry, she will have acquired large powers of usefulness in her generation, and the training she has gone through will be invaluable to her, in the further cultivation of her intellectual powers. A woman thus educated can stimulate, sympathise, and, in all probability, largely share in her husband's intellectual attainments. The advantage to the wife of a steady, home-loving husband, who, if he never brings her wealth, yet will not spend in idleness or profligacy the money which should support her and her children, is not less than that which arises to the husband, if his wife possess sufficient education for the proper fulfilment of her duties. The advantages of education, then, are mutual—as important to the one party as the other; and, should the attainments of the man ever lead to affluence, how important it is that the wife should be fitted to assume the position, so hardly won for her by her husband, with ease to herself and satisfaction to him—a capability at present almost unknown among the wives of self-raised working men. We may be asked, what are the means for the self-education of working women, especially for the study of domestic economy, and when can they, toiling from morning to night, find time to cultivate either their intellectual or their moral powers? With regard to the first question, we believe there are not so many facilities for women as for men, but we think they will find in the cheap press, so highly appreciated by our essayists, valuable aids to their self-culture, and we hope that, ere long, domestic economy will form an essential part of every girl's school education.

Under this head we place all the services and arrangements which contribute to the health and comfort of the household. Among these services we do not omit, but, on the contrary, give their real importance to those which, by the thoughtless, are considered mean and degrading, but which to the reflective are meritorious in proportion as they are disagreeable. But while a girl or a young woman should seek aid from books, when they are to be had, and are written with practical knowledge, she should depend mainly on her own powers of observation and ingenuity, keeping always before her one cardinal principle, that whatever is worth doing at all is worth doing well, and not only well but in perfection ; so performed the duty yields a pleasure in its very performance, while it cultivates the habit of mind which yearns after excellence in all things. Persons in every rank of life enjoy this pleasure, arising from the sense of superiority even in common matters. A wealthy banker, by no means of a penurious disposition, who had two fireplaces in his large and magnificent drawing-room, was wont to amuse himself with challenging his friends to a contest of skill in the management of a fire. He would undertake to feed his grate with coal so as to produce a better fire, with less fuel, than his opponent could do with the other, and he invariably won. To this man of wealth the pleasure of success was the only gratification desired, whereas to the good mother or daughter in humble life, where the cost of fuel is an important item in the weekly outgoings, to the pleasure of success is added the far more precious consciousness of expending the produce of the husband's or father's toil to the best advantage for the comfort of the family. This one instance will suffice, when it is borne in mind that the principle

which it illustrates is applicable to every branch of household affairs. This branch of female education has been much promoted by Miss Burdett Coutts, in her encouragement of the study of "common things."

To the question, therefore, of the intellectual and moral culture of the female sex, we would reply that the latter is advancing from morning till night, if a woman is doing her duty; and with regard to her intellectual progress we can only repeat the recommendation of the essayists, that time should be economised as much as possible. All that has been urged on the necessity of perseverance and self-control will apply as well to the female as to the male sex. Assuredly women have fewer opportunities for self-culture than men, who, after a certain hour, have finished the labour of the day, and have their time at their own disposal, whereas a woman with a family, or who may be in service, can never be said to be completely at leisure. Still they may do something, and we think most working women will agree with us that, by never wasting any time, they will accomplish much more than is now thought possible. One of the essayists has remarked that masters, clergymen, and other persons of influence may greatly assist young men by advising them upon their studies, and by recommending good books to them. As much may, and we hope will, be done for the assistance of working women by mistresses and other ladies who have the leisure and the opportunity for becoming acquainted with their wants and aspirations.

CHAPTER II

INDISCREET MARRIAGES.—PATERNAL HEADSHIP.

ESSAY III.

WE have placed these two subjects in one chapter, because their close connection makes the first a most suitable preface to the second. The following essay—the only one on Indiscreet Marriages which obtained a place in the first list of prizes—takes a very comprehensive view of marriage, as it relates to the working classes, and will form an appropriate introduction to the subject of the Paternal Headship :—


ON INDISCREET MARRIAGES.

BY LOUISA BELL, SEAMSTRESS, WIDOW OF AN OPERATIVE.

By early marriages are generally understood those contracted between parties on the very threshold of adult existence—who, having, in short, only just emerged from childhood, have had no experience of life, or the duties and obligations of youth, nor of the pleasures peculiar to that blissful period of human existence. Such persons, indeed, plunging at once into the cares and anxieties of the world, at an age when they should simply be preparing to understand how best to meet them, know nothing of that sweet time about which poets have delighted most to sing, and which even retro-

spective philosophy cannot refrain from regretting when lost. There is something almost sublime in the contemplation of youthful simplicity (removed from folly) and its inexperience. It is, too, the direct personification of Hope. The future lies all before it—a future not viewed in the cold, leaden colours in which middle age contemplates it, but radiant in rose-coloured light, shifting into rainbow hues; hoping and trusting, despite disappointment and the inevitable ills and trials of existence.

It is often argued that, where mutual affection exists, it is better for young persons to share the griefs and pleasures of life together. But it may be urged, that constancy, even in affection, is not always an attribute of youth. Versatility, indeed, is more frequently its characteristic. It can adapt itself to circumstances, but it is also prompt in evading them when repulsive. It resists coercion; and perhaps these qualities, peculiar to such a season, when the sense of enjoyment is keen, and reflection is yet dormant, is one reason why we hear of so many unhappy marriages among the working classes, who are especially prone to contract early and improvident unions. It is no uncommon thing among the operative class to see a couple present themselves for marriage whose united ages do not amount perhaps to thirty-four years—the girl-wife sixteen, the boy-husband two years her senior. All the money they can collect or save is spent in making holiday on the wedding-day. Their home is one poor room, void of all furniture, save a bed of the humblest description, a chair or two, and a table, with one or two cooking utensils. The earnings of both—for in these cases, the wife is generally employed at some of the slop-work so prevalent in London—work for which the very lowest amount of remuneration is given—can



barely sustain their mutual wants. When children come, what with the utter inexperience of the mother, and the reckless habits of the premature father, all speedily in that poor household becomes dirt, waste, confusion, and misery. The young pair have known no youth, none of the freedom from the yoke of care, which should be one of the especial privileges of that happy time ; but all becomes faded, wan, spent. The gloom of middle age comes on, when life should be in its first promise of spring ; and age ensues in the middle of existence—age and premature decay. Being the very nature of immaturity to be fickle, boys and girls rashly fancy they love ; and not understanding the nature of true affection, its endurance and devotion, without which it is not worthy of the name, they unite themselves in irrevocable bonds, grow soon after mutually weary and disgusted, and ultimately part, even after dwelling together for years, having shared the precocious troubles which they have brought on their own heads.

It is evidently the intention of Nature that the season of youth should be preparatory, both by observation and initiation. The young girl who is the eldest of a large family, helps her mother with the little ones—free, herself, from a mother's cares and anxieties—and so serves an apprenticeship to the comprehension of her own duties when, in due course, maternity arrives to her, at an age when her principles and habits are well grounded and sustained. The loss of infant life, for want of the mother's knowing the commonest duties of life, is incalculable ; and it is to be deplored that, as regards the female education of the operative class, more attention is not paid to the teaching of common things—common home duties—the requirements and charge of infants—

so that, at least, when early marriage ensues, the *child-wife* may not be so pitiably ignorant of every obligation demanded by her early-imposed relations.

The existence of youth is, or should be, imaginative—that is to say, without losing sight of the duties of the present, there should be a strong tendency to plan and imagine happiness for the future. When very young men marry, caught by some momentary fancy, they speedily become disenchanted; and then their future becomes either stained with guilt, or a blank! When men execrate their own folly in too early incurring the obligations of matrimony, they testify their disappointment by ceasing to treat their wives with all observance of love or respect. The ill-treatment of, and brutality towards woman, arising often from unavailing regret, and difficulty in supporting a family, have added odium to the name of working Englishmen, as the oppressors and tyrants of the weak and helpless. Hundreds of poor women, covered with bruises, and blackened and degraded by furious blows, appear before the sitting magistrates of London, to complain of their partners' cruelty; thus the idea becomes general.

There are also physiological objections to those early marriages, which the previous remarks will show are, in so many instances, indiscreet ones. When marriage is contracted before adult life has really set in, or the physical constitution is settled in stamina, the offspring of such unions are certain to be weakly, to be stunted in growth, to be feeble in intellect, as well as health. Young women become mothers before their strength is matured, or they are calculated for maternal duties; the seeds of consumption are thus sown, and the offspring inherit this tendency—living painful lives, and finding premature graves.

To marry without the fair means of subsistence, or the prospect of future employment, is nothing else than inconsiderate selfishness. Even if means of living are easy, what do very young girls know of the proper management of wages? The improvidence of the working classes need not be marvelled at, when the continual effects of boy and girl marriages occur daily before our eyes. Every farthing is spent before Monday morning comes round, and for the rest of the week the pawnbroker is resorted to; the habit of going to pawn-shops being something like that of visiting a gin-shop, not easily overcome. The imprudent couple will feast one day and fast the next two or three after; or, they will spend in jaunting on Sundays and holidays as much as would keep them the entire week. Early responsibilities do not seem to teach prudent habits or saving ways. Such couples, in fact, have never learned to rule themselves; they have no idea of the real uses and purposes of life—no views of self-improvement. They regard work as a bore, and believe the amusements and recreations of their class limited to the threepenny gallery of a minor theatre, riotous fairs, and demoralised dancing-rooms and public-house concerts.

As regards marriage, the views of young people alter greatly as they progress in life. There are fewer single women in the working classes, because heedless marriages are more frequent. If (as an extreme case) she knows her duty, and strives to do it, a woman of this station, married while almost a child, is overwhelmed with the burdens of life; she is a slave to her husband, a slave to her children—rarely has she the energy, or even the knowledge proper, for bringing up a family; if she is well disposed, she becomes a drudge; if evil, a slattern

and a termagant ; or, worse, she neglects her little ones, and falls a willing victim to intemperance—a vice too frequent among the women of her class.

Having thus shown the mischief of unconsidered marriage between persons of unripe age, and who possess little more than the experience of childhood, let us contemplate the wedded state at a period when it should naturally take place, and when, in the interests of public morality, it is certainly desirable that it should be no longer delayed.

There must be something wrong in our social system when young men and women are told they must not marry young. Early marriage is, doubtless, a preventive of immorality, and if persons must wait till a period which they are apt to consider old, they cannot expect to live long enough to rear a family. Though we cannot suddenly alter our present social system, it yet, doubtless, needs great and serious reform ; and, meanwhile, prudence and self-control are virtues which young men and women may always safely cultivate. To control his passions is man's first and highest duty. That he should wait for competence to marry would be altogether saying too much. In the first place, the ideas of persons as to what really is competence vary so greatly. To some it means the necessaries of life ; to others, its superfluities. To wait till every necessity was provided for, every superfluous fancy likely to be gratified, would be wrong, and would savour of a distrust of Providence. But no one, at all events, should enter wedlock without being able to provide a decent and moderately comfortable home, or without having learned to be self-denying ; without, further, some prospects of regular work ; and, above all, without the positive attachment—warm, earnest, sincere,

and self-sacrificing—which is contained in the true meaning of the word love—a passion too apt to be influenced by the worst feelings of humanity, as well as its best ; making, indeed, often the very element of all spiritual life the cause of social evil and moral degradation.

One-and-twenty years is the earliest period allowed by prudence for the union of marriage. Five-and-twenty, the meridian of youth, is a wise age for a man to marry and the wife should be at least two or three years his junior. To all rules there arise, of course, particular exceptions ; disparity of age may not, under peculiar circumstances, affect happiness, but, as a rule, it always does. A great source of discomfort in marriage which is contracted in middle life arises from the fact of habits being then formed and almost impossible to be altered ; at least without great self-sacrifice and inconvenience. Two persons, who have hitherto lived perfectly alone, become united, and habits extremely opposite, combined with self-will, soon destroy all mutual comfort. This is one of the commonest causes of wedded misery ; therefore, where marriage is desired—if it can be entered on without too great privation or imprudence—an early age, the one above indicated, is far preferable to waiting until selfish feelings mingle largely with genuine attachments. Late marriages, in short, have their inconveniences and elements of discord, as well as too early ones, and are, therefore, quite as liable to be classed under the head of indiscreet unions. Hope must still be bright, hearts still warm, to secure happiness in marriage. To collect comforts together, by mutual aid and economy, is even better than to wait till you can sit down surrounded by conveniences which it is too late to enjoy.

Young people, also, must measure well their own

strength—whether they are prepared for those daily trials, far keener in married life than single. The great moral blessing of marriage is, that it is a check to selfishness, and gives a holy and a sanctifying influence and incitement to labour. A man may be reckless about himself, but he dares not be so if he has a good wife, and loving, obedient children. A woman who loves purely and devotedly, will strain every nerve to make her husband a good home, and to bring her children up in the way they should go. Working mothers have the maternal instinct as strongly as the higher classes of their sex ; but, unfortunately, their education is seldom or never directed to the important duty of training the infant mind at that period of life when a mother's influence is all-powerful in forming the future disposition. Working men are much too apt to choose their wives without any reference to their former domestic lives and habits. Bitterly enough sometimes they repent this precipitancy. A working man's wife should have been well and diligently brought up by good parents. She should know how to perform every household duty, and be able to make or mend the clothes of the family. Her health should likewise be good. Ill-health and over-delicacy of constitution sound very interesting in some of the highly-strained fictions of which our working women are so fond ; but in real, common, every-day life, strength and health in an operative's wife are beyond all sentimental notions of refinement and beauty. The beauty of good, sound health is far beyond the poetical idea of pale cheeks, slender figures, and fragile strength. No working man in his senses should incur the trial of a sick, ailing wife. Many such women, it is true, attract love and regard, and it seems hard to assert such affection may not be indulged ;

only let not temptation be voluntarily sought. Above all, the working man who chooses a wife, should narrowly observe if she be bitten with the prevailing mania of the day—a fondness for fine dress. Fatal is this passion in either sex; but its extravagances may be carried to greater excess with women than in the opposite sex. The woman who indulges in finery beyond her station, will sacrifice anything and everything to obtain the frivolities she desires. Neatness and a due attention to dress are not only commendable, but imperative on every woman, and man also; but dressing must not be carried beyond the due bounds necessary to self-respect and the regards of others. A working woman's pride should be to possess a good stock of neatly-made under-clothing; and a couple of gowns, or at most three, may then well suffice her. With economy, these three gowns will last a long time; but if she longs after every new fashion she sees in the shop-windows—if she continually requires new ribbons, new bonnets, and gay shawls—her personal expenses must be far above what her own or her husband's earnings ought to afford. Yet the wives of artisans are seldom contented unless they ape their superiors, who have twenty times their income. Smartness and fashion are now the aim of working women, who, so long as they have a fine upper dress to wear, care not what is the state of the clothing beneath. Cleanliness and simplicity should be the height of their ambition, instead of the cheap finery which in a week's space becomes soiled and unfit to be worn.

Very few of the working class of women, unless dress-makers by trade, know how to make their own attire. Many are perfectly helpless in this respect. The sums they are compelled to pay in putting out such work

would educate the children, and provide better fare for the family. It is no excuse to urge, as many do, that they pinch themselves and families in food or firing to provide fine clothes. Working people require good nourishment; and to subtract from a husband's dinner to buy a new bonnet or a new dress is no apology, but adds to the folly and selfishness of a passion which at all risks must be gratified.

Marketing is another art—for art it is—in which a workman's wife is woefully deficient; and, lacking it, her weekly money will seldom go far, or yield satisfactory returns. She buys inferior meat, because she can get more for her money, forgetting that it wastes in proportion to its inferiority. She buys the bony portions of an ox or sheep, because it is apparently cheaper, and never takes into account the dead loss of the bone, for the very slender portion of skill she possesses in cooking is insufficient to teach her how to convert even bones into nutriment.* In this latter accomplishment she has neither experience nor any desire to gain it. She boils her stews, and makes them hard and indigestible. She cannot, in fact, cook even a potato fit to be eaten, and is utterly incompetent to render the cheap parts of meat nourishing and tender. Yet such knowledge goes far to render the working man's home replete with comfort and happiness. Savoury meals and palatable food are regarded by all, rich or poor, as one of the elements of domestic comfort—and not unreasonably; wanting these, the workman surely seeks solace in the tap-room or the liquor-vaults. And if a working man's chance of home

* We believe it is ascertained that bones contain no nutriment, although the gelatine obtained from them is the best known vehicle for nourishment.—ED.

comfort is slender (from the ignorance of our working women) when he marries at a mature age, what can it be when he, youthful and inconsiderate himself, weds a child in years, who is also a child in all that is useful to herself and her family? Of all his wants, the want of a thorough good wife is, perhaps, the greatest of the operative; not that women fail mostly through want of love, or want of will, but chiefly through ignorance and indolence—two influences always fatal to the best interests of the hewers of wood and drawers of water who make up our social working-day world.

When people marry, they require often to obtain furniture and clothes by degrees, and on easy terms. This necessity of the working classes has led to the establishment of an extensive, and, to some extent, of a surreptitious trade. Certain dealers make it their business to go about to working men's houses—generally when the husband is out; they offer the young wife facilities to provide herself with the goods she needs, taking the price in weekly payments. These men seldom meet refusal. The display of dress is a temptation too great; and in the belief that they can screw the money out of their house-keeping, they succumb—willing prey—and so become entangled in hopeless, endless debt. In the first place, these women commit a breach of confidence towards their husbands, whom they fear to tell of the debt incurred. Sometimes work fails suddenly—so do then the weekly payments; the tallyman, from civil obsequiousness, becomes transformed into the bullying creditor; and ultimately the husband finds himself a debtor for a sum, increased by law expenses. Nor is it the money which forms so much his real loss, as the want of trust he has, ever after, in his wife's truth and candour.

People may assert—and with some show of reason—

that poor persons could scarcely get goods at all, save on this plan of weekly payment, which involves purchasing the most inferior articles at the very highest price ; but if they had enough self-control to put by the amount they are forced to pay the tallyman, they might make better purchases, free from trouble, danger, or falsehood.

These things, making part and parcel of the working man's life—and bearing on his prudence or imprudence in marriage—will not, it is hoped, be deemed out of place here. May the time come, when working men and women—giving due reflection to the importance of this question of indiscreet marriages, as affecting largely the well-doing of their class—will pause to see if reason waits on inclination ; and after years will then spare them the illustration of that proverb, which, like most old sayings, has truth for its foundation—"Marry in haste, and repent at leisure."

From the remaining essay on this subject, by A. M.T., a working gardener, a composition of considerable merit, and to which a small premium was awarded, we take the following passage :—

"I have known many young men, of my own acquaintance, naturally wild and reckless, giving free rein to every impulse, who have quite unexpectedly settled down into sober, well-conducted individuals, steady and industrious in their habits, carefully husbanding their earnings, and all the result of a happy influence shed around them by some worthy young woman, whose heart and hand was only obtainable on condition of strict and consistently sustained reform. Female influence is very powerful in its nature ; and when properly directed, is in its effects a thorough refiner of our rougher nature. Hence the great importance to a young man of

being particularly careful to court the society *only* of such females as may be possessed of an amiable disposition, and, if possible, of a refined and cultivated mind. The results will to him prove highly beneficial, and female foresight and prudence becomes an admirable antidote to the too often indiscreet impetuosity of man in matters of the heart."

THE PATERNAL HEADSHIP.

ESSAY IV.

BY THOMAS GAMMAGE, BOOT-CLOSER.

I HAVE often thought on the relation of parent to child with various and conflicting emotions, but never shall I forget the gush of tenderness, pride, hope, anxiety, nay, almost alarm, with which I viewed our first little pledge of wedded love; but, amid all these conflicting emotions, I felt as though God had been pleased to shower down all the blessings allotted to a life in one short moment of my existence.

"I am a father!" I involuntarily exclaimed, and several times repeated, and as I dwelt upon the fact, I resolved to begin life anew. A fresh set of responsibilities, pleasing, though grave, opened up before me. To point out those responsibilities as far as may be, is the purpose of the present essay.

The whole duty of a father may be summed up in a few words:—Educate your child in accordance with the known principles of right, as revealed by God directly, and ascertained by man, directly or indirectly; educate so as to bring out the whole of the faculties, physical, mental, moral, and spiritual. There is no need to mul-

tiply terms; to educate is to draw out, to unfold, to direct, to entice, it may be to compel—though, if all the former be well attended to, the latter will rarely be needed.

The great question is, how to set about the work. There can be none as to your duty. Your right and duty to educate your child are co-equal; nor can your child, nor any one else, question either the one or the other.

I shall not enter into the question of the origin of the spiritual faculty. I will not here either affirm or deny that a child is born with innate spiritual tendencies; all I will do is to affirm that man is at the highest point of happiness when in the exercise of that peculiar, that unselfish, that mysterious but morally powerful sentiment called spirituality, the end of which is the subjection of the conduct of man to the will and approval of our great, holy, and beneficent Maker.

Since, then, the effect is both powerful and beneficial, and as the greater the amount of culture the more powerful it becomes, I shall assume that, whether innate or otherwise, it is good and useful; and, since man has not hitherto done without it, is a part of God's great system for the government of mankind.

Children are powerfully taught the meaning of words through the actions which accompany their utterance. You begin to educate your child the moment you begin to influence it by word or deed. I believe that you cannot commit an action in its presence, or of which it is cognisant, without exciting a thought or sensation; and the same may be said of almost every sentence you utter in your daily discourse. The mind of an infant is, in point of susceptibility, like the sensitive plant. I do not mean

to assert that such a mind comprehends the causes and consequences of words or actions, but it is conscious of the existence of both ; and no man can tell at what particular time it begins to associate its own thoughts, and compare them with the expressed thoughts of those by whom it is surrounded. How those thoughts shall be expressed, then, is a matter of no slight importance.

You might point to a circular piece of wood, with three or four other pieces of the same material, as props for it, and say that it was a table. You would, by this means, be informing the mind of your child by the law of association. It would, in time, name all things of a similar construction "tables." This would be the first effort of the mind at forming a partially independent conclusion. The method of teaching such a fact would not, even indirectly, have any other influence than that called mental.

But suppose the words were love, faith, hope, charity, justice, God, sin, or a thousand other words that imply actions, sentiments, passions, good or bad, simple or otherwise, according to the objects on whom or which they are placed, or the actions to which they apply, independently of the mental faculties, you now begin to inform by influencing the moral and spiritual part of its nature ; and if this information is intended to be as perfect as anything human can be, it is you, oh parents ! who must render your assistance in working out such perfection. You must teach it what love is, by making it feel as well as see its influence. You must show it the intimate connection between faith in the human and in the Divine goodness. Make it understand what hope will do for even the apparently helpless and hopeless

outcast ; how charity acts like a golden link, binding you to even the frailest that bear the form of humanity, who serve to remind you that you, too, are human, and, under more unfortunate circumstances, would perhaps have fallen from virtue ; and who serve, moreover, as beacons to warn you from their slippery and dangerous path. Show it how justice, though tempered with mercy, is awarded to the doers of wrong, by giving it a merciful but extended view of the moral necessity of a check upon lawlessness, which comes in the first instance from God, the great unseen but ever present,—the author of all the moral checks contained in every page of His eternal law, which cannot be violated without entailing suffering on the violator.

But how can you effectually teach all this, unless you give the influence of your example ? The mind is always best able to comprehend that of which it has demonstration, where precept is illustrated by example ; and where can it be expected to look for the meaning of words, so much as to those to whom it most naturally looks for a guide for its young and budding life ? And if you talk of such great and stirring themes in a cold, freezing tone of voice, in which you betray no feeling, no anxiety, at all events, no more than you show in describing the table, what can you expect of your little pupils ? How can they be expected to enter fully into all the deep meaning of glorious themes like these ?

The teaching of words by example is the best, the simplest, and most efficient method of instruction ; for it educates the heart, the sentiments, the passions. And I believe it is mainly because the cultivation of these has not been sufficiently attended to that so comparatively little good has resulted from all the benevolent efforts

that have been made to extend the blessings of instruction to our people.

The first duty of a parent, then, is individual consistency in a course of right. To carry out this idea to the full, a responsibility rests on that parent for every idle word he utters in the presence of his child. Levity in the expression of sentiments on subjects which are in themselves solemn, is a fault which may indeed be pardoned, but which cannot be overlooked; for the bias thus given to the mind of the young may fix the conduct of their future life, and seriousness on every subject be discarded as irksome and of no profitable account.

Another point to be observed by the man who enjoys the paternal headship, is a calm, settled, but determined manner of performing his duty, even though that duty be sometimes unpleasant. The path of duty is not always strewn with roses. It is well that it is not so, for the struggle with self is a wholesome incitement to virtue. There is no grander sight in human life than to behold a man struggling against the weakness (amiable though it be) of his nature, and resolutely pursuing the course pointed out by duty. To do a pleasing duty requires no sacrifice of feeling; but to do a duty when inclination points in a contrary direction, is one of the highest excellencies to which man can attain.

There are many little things in wedded life, which, even if a man have an obliging wife, have a tendency to sour the temper, and to play sad work with the calm philosophy of even a stoic, to say nothing of an Englishman of the nineteenth century.

At the moments when these circumstances occur you should bear in mind that, from the fact of its not being an every-day occurrence, the eye of your child is but

more attentively fixed on you when the calm serenity of your life is from any cause disturbed. It has been insensibly led to expect an undeviating course of kindness in its home, which is its world; and nothing is more dangerous to that child's future welfare than the disappointment it feels when, for the first time, it beholds your angry, flashing eye fixed upon its mother—your wife. It would scarcely be possible for you to teach it a more deadly lesson; it will probably remember it for a lifetime to your disadvantage. It is scarcely possible that its young and tender mind can enter into the why and wherefore of your anger, and reason the matter out. It is more likely to draw its conclusion from its instinct; and that instinct will most probably lead it to cling to its mother—to the being who has held it to her breast, who has caressed it every hour of its life, who has looked into its eyes, has almost constantly smiled in its little face, and whose being has formed in so large a measure a part of its own. No wonder, if it begin to institute comparisons between father and mother, to the disparagement of the former.

These considerations indicate the course to be pursued for the benefit of a family. They teach unmistakably the great necessity of saying everything, doing everything, in a firm, but kind, calm, and respectful manner.

Do not send your child out of the way every time you wish to settle a difference with its mother; rather let it stay and be witness to the kind and manly method you adopt to settle the difference, and place your relation with her on a more pleasant and satisfactory footing. You may make an exception to this rule when the child itself is the subject of dispute—in that case, it is better out of hearing; and the parents should then so argue and

reason the matter in dispute, that, in its settlement, they shall so amicably arrange matters as to assist each other in carrying out the object they have in view, whatever the nature of it may be. Let there be peace between the two—always peace ; for it indicates strength of mind—it teaches patience, charity, love—it educates the character in firmness and decision.

One of the most important duties appertaining to the paternal headship is that relating to the sentiments and feelings which are more immediately under the control of the sexual appetite. The extreme delicacy of this theme might tempt me to forego even touching upon it, however lightly ; but this essay would be very far from doing justice to the subject on which it professes to treat, were it to be passed over in silence. Let me say, then, you cannot too early begin to guard your child in this particular. In the first place, a proper regard should be paid to the company in which it is allowed to mix. Experience has convinced me how often, by impure associations, the chastity of the mind may be corrupted at a very early age—so early, that, without such experience, I should have deemed it almost impossible. Notice every form of expression it uses, and you will soon discover if its manners have in any way become corrupted. I have known mere children, from the fact of having had their young minds perverted by associates, make use of language and terms which people of riper years would blush to utter. A great poet has said, “words are things ;” and this, if not literally correct, is so far true as to embolden us to say, that impure words, unchecked, may be transformed into acts, the consequences of which a whole life will not atone for.

It will be well for parents to beware how and in what

state they allow the sexes to mingle, even when members of the same family. At the bath, and at bed-time, in the poor man's home, the children of both sexes, and of various ages, are gathered around the mother in a cluster, and in a state of nudity. Too often, it is to be feared, the secret thoughts, and as yet tiny passions, are working at such times in destructive unison ; and, unless they are properly directed, they will probably work, in numbers of instances, irreparable mischief, at the more developed, and, consequently, more critical periods of life.

As yet, your child is young—the stronger passions have not yet begun to assume their sway ; and, before they do so, it is necessary, to its future welfare, to imbue its mind, by a careful selection of good reading, with sound knowledge, bearing on the use and abuse of the passions. A correct knowledge of physiology, in connection with this subject, appears to me to be of no little importance, as showing up the tremendous evils flowing from a too early encouragement of the sexual passion. Your child, just about to blossom into active life, should be shown the misery entailed, the disease engendered, the premature dissolution, so sure to occur ; and thus raise an unconquerable repugnance to all and everything that shall seek the gratification of this passion under unlawful circumstances. If a boy, teach him that to jest on such a theme is an insult to the mother that bore him—to the sister who loves him. If a girl, call in the aid of her mother, and show her the beauty, as well as the uses, of Christianity. Let her mother, under the inspiration of maternal love, and without that harshness which often mars the best advice, however sincerely given, warn her against that species of libertine language, on the free use of which too many young men, taught in a vicious school,

seem to pride themselves as a great accomplishment, about love being "supreme," marriage "a humbug," desire "active love," and so forth; they should be taught to view such language and sentiments with all the disgust which virtue feels in the presence of vice.

The world is a trap, it is fools who bait it; but fathers, mothers, do not you help it to furnish baits! Guard your tongue for the sake of your child, aye, even for your own sake; and when, at last, you find that love has begun to exert its influence over your children, if it be that love that brings not shame, encourage rather than check it. If the object be worthy, you have nothing to fear, if you have done your duty up to that period. Take him or her kindly by the hand, talk to them, admonish them, that they, after doing right up to that time, do nothing to disgrace themselves in the future. Such an anxious wish, dictated by unselfish motives and kindly expressed, could not fail to make a good impression on the mind of a well-trained son or daughter, who would in after life bless the parents who so well and prudently guarded their footsteps in the great march of life.

It is no less the duty of a father to teach his children the value of time. Always be employed, and always keep your children employed at something useful, and, whatever it be, see that it is done *well*. From the earliest period at which a child can walk this may be done. Its little mind may be made familiar with pictures and many pleasing objects, which will tend to develop the future man or woman; and it should early in life be taught the value and essential importance of open-air exercise, so necessary for the complete development of all its powers, physical, mental, and moral. Its natural tendencies will make this subject pleasing, and parents will find their

reward in seeing it, under ordinary circumstances, grow up with a constitution fitted to bear the exigencies, trials, and vicissitudes of life.

[We believe it is a fact, not sufficiently recognised, that very young children may be taught to perform little services fitted to their age and size, and for which they may be held responsible ; and that thus they may be judiciously trained without any injury to their bodily or mental powers, and with a great increase of happiness to the tiny officers. The little child of three years old will derive as much pleasure from being trusted to place father's slippers or shoes ready for him as the statesman who has negotiated an advantageous and successful treaty.]

To encourage habits of thought and regularity, I should advise the keeping of a family diary, in which minutes of all the affairs and transactions of the family should be entered. In addition, I would strongly recommend the same plan for each individual member of the family, when they severally become old enough to become capable of entering on such a task. Such a work would be of incalculable value in training the minds of the family to habits that might be of service to each of them in after life. It would be one method of teaching them to write ; it would enable them to compress their thoughts into a reasonable space, and so save them from that unprofitable diffuseness in speaking and writing, which wearies the listener and the reader, and which often renders the sublimest subjects tedious. It would, too, enable parents more effectually to watch the tendencies of their children, and to correct those tendencies when wrong.*

* A diary would, perhaps, consume more time than can be spared in many working men's families ; where such is the case a weekly record, kept by the members in turn, would be advisable.—Ed.

It is no trifling part of a parent's duty to teach his children the value and the proper spending of money. How countless are the evils of improvidence, and how little is done to counteract its baneful tendencies! To effect a reformation of this, much might be accomplished in a very easy manner. Let the children at an early age go shopping, sometimes under the superintendence of one parent, at other times of the other. Let them hear the plan of the week's expenditure (which should always be drawn up by the parents at the end of the week) read over and commented upon, that they may learn how a poor man spends and should spend his money; and one thing, above all, should on this point be attended to—the list of expenses should never include anything for intoxicating drinks. Every child should be taught, at the earliest possible age, that intoxicating drinks form no necessary item of expenditure in the outgoings of a man who works for his daily bread; that all the duties of life may be performed better and more cheerfully without those; and that their use, besides being prejudicial to health, both of body and mind, entails a weekly loss upon every family into which they are introduced, and should never be suffered to enter the domestic dwelling, except upon strict medical advice.

While children should be taught the value of cleanliness, and the gracefulness of appearing in good and tidy dress, they should at the same time be strictly and emphatically cautioned against making an idolatry of the latter. In this matter extremes should ever be avoided. Keep a child in rags, and it will contrast its miserable appearance with the gaudy finery with which it will sometimes come in contact; a feeling of envy will perhaps be excited and, as it grows up, it may, in

the absence of other means, resort to vicious courses in order to appear as fine as its neighbours.

A similar evil will probably occur if it be taught to dress beyond the means which it may reasonably hope to obtain. It will most likely be extravagant through life, and fret and fume if its wishes cannot be gratified. Children should be taught that, while good and tidy dress is necessary and proper, it is not dress *alone* that makes man or woman, but the cultivation of all that is good and great in the mind and soul, and that these are the principal objects to be sought after by rational beings.

It is the practice of many well-intentioned parents to discourage their children in the purchase of books. A more unwise practice could not be adopted. A well-selected home library is one of the greatest blessings to man. It is a true stake in society, the possession of the riches drawn from the stores of great minds; and, although it may cost a little outlay, it generally saves much more than it costs, by weaning the mind from the love of what is gross and vicious; and the education it imparts may add cent. per cent. to an income in future years.

In the domestic home perfect equality should reign between husband and wife, who should never exhibit before their children that struggle for power which so often blights the peace of families; and the same equality should exist between the younger branches. With parents there should be no favourites; all should be treated alike, except as the conduct of some may render different treatment just and necessary. Favouritism in families is too often the source of overbearing pride on the one hand, and bitterness on the other. Justice, and love,

and tenderness to all, is the way by which similar qualities are to be fostered in the breasts of the rising generation. Sow the seeds of love among all, and, when the harvest comes, an abundance will be reaped.

The subject of this essay would not be complete if I overlooked the importance of religion in its bearings on the peace of families, in its education of the young. Valuable as are the elementary branches of secular learning, it will hardly admit of denial, that religion forms the firmest groundwork for the happiness of home. I put forward no sectarian views ; sufficient if I set forth that that child is under the surest, safest influence, who believes that the eye of an all-seeing, all-wise, all-just, all-merciful God is upon all its actions, and will, in a future world, reward or punish each according to his works. A feeling of responsibility is by this belief awakened in the young mind, and this feeling, under happy auspices, will expand with the progress of years. How necessary, then, to teach this great truth in every family ! It is the foundation of true morality, and all those great principles of right, which should guide man in his intercourse with his fellows. Our Sunday schools have done immense service in cultivating (however imperfectly) the religious idea in the minds of millions of young beings, and every effort should be made for their encouragement.

Did space permit, there are many other subjects which might be mentioned as pertaining to the paternal headship. One topic, however, I cannot close this essay without alluding to : it is the influence of bad dwellings on the morals of the young. To say nothing of physical effects, I have seen people living in dwellings in which there was no room for morals to reside. The situation

of the house, the want of ventilation, the crowding together in a small space, forbid it. Think of seven or eight children, boys and girls, together with their parents, crowded into one small room! For even common decency to be observed under such circumstances is next to impossible. No wonder, then, that the young mind should sink, if ever it rose out of its moral sloth. It should be the earnest effort of every head of a family to provide such a home as will permit the proprieties of life to be observed, and this may, to a considerable extent, be done by means of the numerous building societies in almost every part of our land, which, wherever they appear, are creating a revolution in the dwellings of the labouring classes.

Our task is ended; happy shall we be if our remarks find an echo in the breasts of our readers.

THE PATERNAL HEADSHIP.

ESSAY V.

BY LOUISA BELL, SEAMSTRESS,—WIDOW OF AN OPERATIVE.*

IF a man desires to be respected by the world, he must begin by making himself regarded with respect by his own family; not, however, through the slavish dominion of fear, but by the higher considerations of love and esteem.

Fear perhaps is, in some shape, inseparable from love, inasmuch as we dread above all things offending the being we love, or receiving reproof from his hands. Among the people, the paternal character may occasionally be found highly developed—one around whom the love and

* Authoress of the Prize Essay on Indiscreet Marriages.

respect of his children are concentrated ; but, as a rule, reverence is not a tribute which the working man usually gathers from his family, or the generation growing up around him. Everywhere government is essential. The inferiors of any society must have a directing head—a power to which they can look up as superior to themselves, on whose wisdom they can rely—whose goodness and benevolence they can trust. It is almost needless to say, that paternal perfection is only to be found in the government of the Great Being who created us, and who, we are taught, regards us even as a father regards his own children. The inference we may draw from Divine goodness, as we contemplate his wisdom, justice, mercy, and love, is, that every head of a human family should, as far as in him lies, imitate this sublime model, and try, in his domestic relations, to display those qualities which inspire him towards his Creator with faith, love, and trust.

It is not to be denied that such a rule—liable as we are to be marred by imperfection of temper, lack of self-control, and, above all, from the absence of affection, or its tendency to weakness—is unlikely to be carried out faultlessly ; but we should aim high, even though we miss the mark. The head of a family has serious responsibilities. He has to provide, perhaps, for the entire needs of his family. He ought to see, as the members of it grow up, that they are rendered capable of being self-supporting, and of owning the necessity and natural duty of aiding those relatives who, through sickness or misfortune, are rendered unable to help themselves. How many grown-up sons of working men there are who refuse to maintain parents in infirmity or old age, and who throw them on the last resource which the honest labourer has, and to which he has ever the strongest

reluctance to resort—the workhouse ! Filial duty among the working classes is, indeed, a virtue rarer than the philanthropist would willingly acknowledge ; for when the obvious duty of self-support is taught, and roughly taught by working parents, natural love of kindred becomes overlooked, and the child retorts the lesson which the father indirectly has taught—“every one for himself, and God for us all.” *

But dereliction of duty towards a parent, one would think, is enough to bring on us God’s anger. We may be “all for ourselves.” The question remains, in such cases, Is God for us when we neglect our duties and our natural affections ? The young workman urges, “I have a wife, and children fast increasing. I have but a certain amount of wages to maintain my family. How, then, can I be expected to maintain my aged father, or my sick and infirm mother ?” The wages of the man who argues thus, average, perhaps, £2 per week. How many women in the middle classes—women who work at ill-paid professions, which demand appearances with which the mechanic can dispense—maintain their parents—slave for them—sacrifice all for the imperative filial duty, which says “honour thy father and thy mother ?” Not always are the days of those who fulfil this commandment “long in the land ;” but, at any rate, they die with the hallowed and happy thought that, at least, they have “done what they could”—a rule which, if it were an abiding one,

* We are sorry to see this as the opinion of one of the working classes. Our experience does not permit us to judge of its validity, but we have always considered the poor as more really charitable and self-sacrificing towards their suffering fellow-creatures than the rich ; and if this be the case, may not our authoress be rather too severe in calling filial conduct a rare virtue among working men and women ?—ED.

might make this world a little more akin to heaven than it is at present. If the father of a family, by his own example and by precept, does not inculcate filial virtue, he will not have so much claim to complain of neglect as those who have, by love, by self-sacrifice, and by strictly performing paternal duty, the strongest claim to the devotion and love of a child, as well as to mere cold duty.

Even the animal creation affords the sight of filial affection. Who has not heard that story of a ship infested by rats being cleared by fumigation, and, as the vermin escaped, they were destroyed? A group was observed; one rat, holding a piece of stick in his mouth, was led by the others, who each held an end of the stick. The parent rat was blind. His children, repudiating even the common animal instinct of self-preservation, waited to convey the parent out of danger. The destroyers—succumbing to the spectacle of filial duty, love, and respect—suffered the creatures to escape. Perhaps, among those rough men who were clearing the ship, the lesson went straight to the hearts of some—some who had deserted parents instead of succouring them—who had returned love and care with neglect and hardness—who had left a doating mother to tears, or a grey-haired father to the cold shelter of a workhouse!

In all cases where a husband and parent exercises no due authority, the household becomes wreck and confusion. The boys have no example at home, they are in no awe of rebuke; the girls despise their father's authority, and take their own way in life—often, alas! a bad one. Authority and affection are difficult to blend; but the latter seldom exists where there is no trace of the former. Undue harshness, however, invariably hardens. In some extreme cases, to spare the rod may be to spoil the child;

but beating, that common resource of ignorance against vice, simply teaches the offender the extremest penalty he has to pay for indulging in his favourite faults ; and self-indulgence will frequently gain the mastery even over physical pain, for boys are seldom cowards. A harsh parent will actually beat in the very fault he chastises.

Not only should the father of a family overlook conduct and behaviour, but he should also join himself in the recreations of his children, promoting them, and striving with a skilful hand to convert even their amusements into instruction. Thus he should strive to keep them from that great pernicious school, the streets, where so many of the youth of both sexes receive that early training in hardness and vice, which is never eradicated, and which early leads to the jail and the convict settlement. If parents would remember how greatly they are responsible for the future lives of the beings they bring into existence, surely they would be more alive to the importance of the trust. Good parents, it is true, have often bad children—children whom it would seem no amount of affection or good counsel can save from the contamination of their own hearts and the world ; but human nature, in the aggregate, is disposed to good rather than evil ; only young plants incline as they are bent ; and harshness one day and carelessness the next, severity and alternate over-indulgence, is just the kind of training an evil spirit would resort to, if such a being had a human soul delivered into its hands to ruin.

When a father hears his own sons swear, he should be able, solemnly, to ask them the question, "When, boys, in all your lives, have you ever heard me do the like?" and the culprits would stand abashed. How often they can adduce a father's daily practice for their

own vindication ! How often, too, for the habit of drinking they contract, saying, " You taught us to do this ! "

Sometimes, too, daughters commit faults. Now, when this is the case, the natural indignation of the father leads him to close his door ever after against the offender ; to forgive, he argues, would be to encourage vice, and to give a bad example to the rest of his girls. But he should remember who tempers justice with that merciful love, without which what would become of the best of us ? When the parent shuts his door and his heart against the poor sinner, he at the same time shuts out repentance, and implants despair. So, many a poor, erring girl has been driven into the streets, and from thence, unable to bear their dreadful life any longer, to the oblivion found in leaping from that Bridge of Sighs which Thomas Hood so beautifully, so painfully, immortalised. After her seducer—who first betrayed—who is answerable for this poor creature's erring life and reckless death but her own father, harsh, unforgiving, and inexorable, unmindful of the example of One who, while he preached of repentance to outcasts, gave them the assurance of mercy and forgiveness ? [That a father should never desert such a child, or permit her to want, we most readily admit ; but, if he have younger daughters, it might be unwise to allow her to have unrestricted intercourse with them, unless her remorse and shame were so deep and her repentance so sincere, that she would have no desire even to talk to them of her evil conduct. In this case her presence would not be injurious, perhaps even useful, in showing to her sisters the consequences of sin.]

Decision is one quality which should be inseparable from family government, of which, indeed, it is the very

soul and essence. Children are the keenest observers in the world, and, if they detect indecision of character in a parent's judgment, all influence over their minds is lost. They have often no faith in the sentences pronounced, and become equally indifferent to punishment or kindness. Firmness, then, is essential. If an infant understands that you will at all risks keep your word with it, a respect is implanted in the child's mind not to be eradicated, unless by your own deterioration.

A father never gains the affection of his children by refusing to decide their disputes, or settle them ; but he loses a vast deal of their respect if he evades or shuns the subject. And those opinions, expressed before the younger members of the family, should be held consistently. It will not do to state one thing in theory, and allow your children to see you reverse it in practice daily and hourly ; by such a method one thing is insured—contempt ; and contempt is alike fatal to love, respect, or imitation.

Order, too, must be inexorably maintained in all families. One member must not be allowed, by untimely hours, want of punctuality, uncleanness, or uncouth manners, to interfere with the comforts of the rest. Late hours should be always strictly forbidden—a rule quite necessary where there is a family growing up. On the respect of children for the head of their family, on the knowledge they have obtained in childhood that he will be obeyed, and will be the master of his own dwelling, rests their obedience in later life. Meals delayed, open house at all hours of the night, are customs not conducive to order, decency, or comfort. It should be peculiarly the care of parents to supervise all the habits of young people.

In domestic life many occurrences, slight enough in themselves, require the penetrating eyes of parents to enable them to control and regulate morals. Brothers and sisters should early have separate sleeping-rooms allotted them ; and delicacy, above all, must be strongly inculcated, and scrupulously observed. It is for want of such precautions that we are so often startled by some of those police revelations, which shock and astonish the public who read them, and who marvel that such things can be. It is needless to do more than merely touch on this last subject, which, to dwell on, would involve details far from desirable or edifying ; but all these things lie within the province of a parent to prevent—duties not to be ignored by the headship of a family.

Much of the rude manners observable in our working men and women may be traced to the roughness of speech customary in the domestic lives of the people. Mother and father speak rudely to each other ; they mean no harm, no unkindness, even ; it is just their way, they would tell you, if expostulated with ; but it is a way the children catch up, as surely as a clever parrot imitates all it hears around. Listen to workmen's children at play, you will hear all that "father and mother" are in the habit of saying—repeated, too, with the very mannerism of the speakers.*

It is often the case that the mother has the greatest influence over the hearts and affections of the children of a family. And why is this ? Because the father cannot combine the control of his household with the tenderness taught by feminine instincts ; hence the one-sided affection testified so often to the mother, because she hides

* Not only among the children of working men is this the case, but from the highest rank to the lowest.—ED.

faults, or bears the blame of them, excusing them when found out. Yet sometimes this very excess of maternal affection causes deceit to exist in the household. Its members are afraid, not so much of doing wrong, as of being found out. A father's wrath is terrible, because he is unforgiving. The mother should scrupulously maintain the pre-eminence and authority of her husband to his children. She should allow of no concealments; the very fact of hiding the truth proves wrong to exist. "Well, you may have it, but be sure not let your father know;" or, "You may go to such a place, if you don't tell your father." How often these things are said to children, inculcating in two minutes lessons of falsehood and deceit not unlearned in the course of long years! The father, again, on his part, must secure respect to the mother of his children, by showing the latter that he is always the first to consult her, and adopt her advice. "We will ask your mother,—boy or girl,—if she thinks it right you may have it." And the child regards this combination of parental authority as something infallible—a tribunal of right or wrong, from which there is, or should be, no appeal. The reverse of this rule, alas! is often the case. "Your mother's a fool, child; what does she know about it?" And the child henceforth holds in his mind that his mother is a fool—his father has said so, and he is not, therefore, bound to consult her opinion or believe in her counsel, even when it tends to good. No family can be happy if it be not a united one; united, not only in affection, but in mutual esteem—husband and wife with respect and confidence grafted on the youthful love which first united them. Brothers and sisters love each other better for mutual esteem being added to merely fraternal feeling. There is seldom much love, filial or

fraternal, where there is a consciousness of social wrong or social vice ; but where all is open, honest, and cordial, what palace could confer the happiness to be partaken of round a working man's hearth ?

Let us take a mental view of such a family circle. It is six o'clock. The head of the family has just returned home from his daily toil. He is the first who has arrived. But there is a stated hour for the evening meal, and loiterers are sure to be in time, for home is more attractive to them than any other place. The father goes to his own chamber to wash and change his working dress—that is one of his rules ; one which he imposes on all members of the household—slatternly appearance, or dirt, being an offence against his family laws. By half-past six all are assembled by the cheerful fire, partaking of the refreshing meal, and chatting gaily over the occurrences of the day—the children paying those little attentions to “father” and “mother” which speak so strongly of love and respect. The tea over, the things are cleared and washed, the hearth brushed by the girls, who bring their work, and the circle is formed. It is one of the family rules that each member of this domestic community shall do something to amuse the rest. One or two abstract themselves in chess, or study ; the girls work ; the father or one of the brothers read ; and the evening passes in cheerful remark on what they hear. An humble, light supper, and early rest, make light hearts wake to renewed toil.

What a contrast to the loud brawling, the sullen sotishness, the slatternly, dirty household, which many a working man's dwelling gives us the spectacle of ! The father quarrelling with his sons, drinking and smoking with them—the daughters gadding about to dances, and

cheap, immoral amusements—coming home at late hours, and having a slender share of feverish sleep—waking again to toil, loathed, but still imperative—seeking ever and again recreation in sensual and low enjoyments—knowing nothing of peace, order, or sobriety. Which picture is the best?—which calculated best to raise the working man on that step of the social ladder he so much desires to gain, and towards which achievement he does so little by self-effort?*

In a little while the last-mentioned family have dispersed—the sons outlawed from their country, perhaps; the daughters among the unhappy creatures who live only at night, and who hide their heads in shame at daylight; the father dead, or disgraced by his children's misdeeds; the mother, who has been through life ill-treated by her husband, and despised by her own children, has sunk into one of those foul and miserable hags one sees so often wandering about the streets of our metropolis—bone-picking, rag-hunting, for a livelihood—drinking all the alcohol she can procure, to endure her wretched life, made thus even more wretched.

For the first picture—*that* household, firm and united, work and progress; the parents, loved and honoured, reap the harvest of the good seed they have sown. They are not rich in worldly wealth, perhaps neither are they poor. When they can no longer work, they have an honest pride in the small saving they have through life accumulated; and their offspring vie in providing them

* Such a father as this must have been lost to all sense of respectability, and would have no desire to raise himself in the social scale. Are there not many households between these two extremes, in which ignorance, not vice, is the stumbling-block to elevation?—*Ed.*

with the comforts necessary to their declining years. The father and mother have grown old together ; they are peacefully travelling to the goal destined alike for "sceptre and crown" as for "the poor crooked scythe and spade." Though sons and daughters are well in middle life ere death arrives for the parents, the former retain still the veneration and affection which were implanted in infancy. Children's children renew for the elders the memories of their own prime ; and when at last they lie down and sleep in God, although no tombstone, perhaps, points out their humble grave, a marble monument could not bear a higher tribute than that yielded by the loving memories of their descendants, although these lines of antiquity might justly form their epitaph :—

" Only the actions of the just
Small sweet, and blossom in the dust."

The two foregoing essays, although bearing the title, "Paternal Headship," do not exclude the consideration of the MATERNAL OBLIGATIONS. Indeed the duties of both parents are too closely united for them to be separately discussed. The remarks and suggestions contained in these compositions are addressed to the working classes, but the principles laid down are well worth the serious attention of parents in every rank of life. For it would not be just towards our humbler brethren to let it be supposed that *they* alone require to be taught their duty to their children. There are parents in all ranks by whom it is honestly fulfilled, and there are those both high and low by whom it is neglected ; and if this number be smaller in the wealthier portion of society than among the poor, we must remember that the task is easier to

those who are relieved from the anxiety attendant on providing their offspring with their daily food and clothing.

We have read three other essays on this subject, to which small premiums have been awarded ; and, though unsuccessful in gaining the prize, they are valuable both for the good sense they contain, and as being the work of earnest and thoughtful members of the working classes. In some portions of the argument also they enter more into detail than the two prize essayists.

Four of our authors lay great stress on the duty that parents owe to their children in the early inculcation of a REVERENCE FOR DECENCY AND PROPRIETY, which the essayists consider of vital importance to the future well-being of the young. This point is so well and so clearly demonstrated by T. Gammage, that we need pursue the subject no further than to urge all parents to permit nothing to hinder them in the fulfilment of this sacred duty, and, if needful, to sacrifice other conveniences, and to give up luxuries for this object. The money often spent in drink and tobacco would, doubtless, do much towards securing room in their dwellings sufficient to ensure a proper separation of the sexes.

Coming as these remarks do from persons who have witnessed the evils they so earnestly deplore, they possess great authority, and deserve the serious consideration of every one, but more especially of those who are in any way concerned with the dwellings of the humbler classes.

We know that if working men and women are to obtain more commodious houses, they must, as in the case of their education, accomplish this object for themselves ; but it certainly is the duty of the owners of houses in which labourers and mechanics live not to permit a larger number of persons to inhabit those dwellings than

can be accommodated with a due regard to propriety ; and if these landlords, through a greedy desire for money, neglect this duty, they are in part responsible for the evils which arise from the overcrowding of human beings into spaces too small for health and decency.

TRUE FELLOWSHIP BETWEEN PARENTS is essential to the well-ordering of their children. This is impossible if the father conducts himself in the way thus described by Virginia Isitt, who, we believe, is a nurse in a gentleman's family :—

“How very often is it that working men are selfish and thoughtless, and feel, if they earn their money themselves, it is their own, and they can do what they like with it! take home a few shillings to a wife, saying, ‘Here you are, here’s the money ;’ and, perhaps, after having thirty shillings for a week’s labour, will give her twenty, and think that enough to keep house with, pay for the children’s schooling, and every other necessary for their subsistence.”

T. H. Stanley, a shoemaker at Falmouth, who received the third prize, has some admirable remarks on the distinct duties of the father of a family, and on the mischief which so often arises from his living at a distance from his wife and children :—

“During the earliest years of a child it is in a state of passive helplessness. Then comes another period characterised by restless activity. In these and successive stages the parent’s superintendence cannot be dispensed with—no, not for a day. And what is a parent’s duty cannot be strictly transferred to another ; for a parent’s duty springs out of and is inseparable from a peculiar bond of union. . . . The mother’s heart and the father’s jealous superintendence cannot be imparted to another. I think, too, it will be admitted that

the duty of the mother is distinct from the duty of the father ; and that if all mothers were as wise, vigilant, and conscientious in the discharge of their duty as we could wish, the father could not without guilt shirk his own."

No man can have a right to let the whole burden of their family government rest on his wife ; because, in so doing, no matter how well she bears this burden, he is leaving her to do his share of the duty in addition to her own.

Our author continues :—

"This is done, however, in two ways—by the heads of households to their [their families'] injury.

"The first is by men removing to a distance from their home to work, and seeing their families only at intervals ; and, in the second place, by men who, like lodgers, come and go, but take no part in the superintendence of their children.

"I know there are times when men must go forth and seek labour at a distance from home. I know, too, there are not wanting inducements to some to be slow in removing their families thither [to the neighbourhood of their occupation]. This slowness is indicative of a wrong state of mind, and becomes a growing evil The weight of parental responsibility, hitherto borne conjointly by both, now, through the father's absence, falls wholly upon the mother, who [to whom] if of a nervous, irresolute temperament [it] becomes insupportable, and she bends beneath it and yields it to disadvantage. The consequence is, the waywardness of the children is unchecked, and discord is introduced. On the father's return the change is visible, and he resorts to correction, which is received with a sullen spirit, and they look for-

ward with a secret pleasure to his departure, that they may unrestrictedly pursue their own inclination. . . . Fathers ! what would you say of the doctor who neglected his patient, or turned him over to the inexperienced, and death was the consequence ? or of the sailor who slept at the wheel, and endangered the lives of the whole crew ? or of the sentinel who deserted his post, and exposed to destruction the whole camp ? These are grave violations of a trust ; and equally grave is the violation of a parent's trust, when he unnecessarily separates himself from his family, or unjustifiably attempts to delegate his duty to another."

On the DUTIES PECULIAR TO THE MOTHER, J. Atkinson, a working corn-miller, says :—

"Whatever the responsibility resting upon the father, a greater devolves upon the mother. The formation of that delicacy of feeling, modesty, and tenderness of heart, pureness of taste and refined courtesy—so beautiful in the female portion of the community—is generally due to her, as is also the softening down and tempering of the stronger and coarser tendencies of the other sex."

T. H. Stanley, on the same subject, affirms that :—

"With mothers especially is there a mighty power lodged, and which will be potent for good or evil in the formation of their children's character according as it is used. And let not mothers think that a child's education begins only when it is sent to school. It begins with the first look, with the first smile. Mother, look at the darling upon your knee. Its eyes are reading your very thoughts ; you are the sun of its existence ; your smile fills to overflowing the cup of its bliss ; your frown dries up the fountain of every pleasurable emotion. For several years you will, by your looks and words, your temper

and conduct, be impressing upon the mind of your child a mental photograph, which will probably resemble your own. Oh, what a mighty power is in the possession of every mother! If not used aright, how fearful to contemplate!"

That the influence of the mother is more important than that of the father is proved by the fact that, in families in which she faithfully fulfils her duty, the children have a good chance of growing up to be honest and respectable, notwithstanding that they may have the misfortune to possess an idle or vicious father. But this must be accomplished at a cost of endurance both bodily and mental, the infliction of which is too horrible to contemplate, especially on that being whom the husband has sworn to cherish and to love.

On the necessity of **MAKING EXAMPLE CONSISTENT WITH PRECEPT**, T. H. Stanley says:—

"Every right-minded parent must wish to see his children noted for their truthfulness, honesty, sobriety, modesty. But can we expect this, however much we may teach it, if our example do not enforce it? . . .

"The half-intoxicated parent in seasons of occasional festivity, no less than the habitual drunkard, is leading by his example his child into sin.

"The parent who countenances dishonesty in the value of a mite, must not be surprised if in time he sees his child the companion of known thieves."

The same author urges strongly upon parents the important duty of not only **SENDING THEIR CHILDREN TO SCHOOL**, but of enforcing their regular attendance there, and of showing an interest in the progress of their children's education. Nor should it be permitted that, "when the most important period arrives for improve-

ment, the pen, books, and school are exchanged for the implements and workshop of the artisan."

"Amongst the various excuses offered by parents for the non-attendance of their children at school is the well-worn one, that they cannot afford it. I know a large number of heads of families earning from £3 to £5 per fortnight, and yet cannot afford the trifling charge of the Public [National or British] Schools. . . . That there are families who at times cannot afford even this trifling sum I believe; but I fearlessly assert that the partial or utter deprivation of school-instruction and the early toil and prolonged hours to which large numbers of children are subjected, is the result, not of necessity, but improvidence."

This is very sad, and possesses an especial significance as the strongly-expressed opinion of a working man. V. Isitt suggests, that if a father "were but to think of children as himself—only a younger edition of himself—he would be more earnest, and strive with them to progress in learning."

"Love thy neighbour as thyself."

J. Atkinson remarks very wisely, that children should never be allowed to witness "anything of a brutal or vulgar nature," and that they should be shown "the sinfulness of tormenting dumb animals and insects." In this case, as in all others, parents will find *example* the most potent of teachers.

When children have attained a proper age for earning their livelihood, J. Stanley recommends, that in seeking occupation for them, parents should "take care that an over-estimate of worldly advantage do not make you less mindful than you ought of their morals."

The same author has some excellent remarks on the

importance of parents making themselves acquainted with the various dispositions of their children, in order that they may each receive the training best adapted to draw out their good qualities, and to repress their evil tendencies. He also urges the necessity of giving children a healthy physical development. Did space permit, we should like to insert his remarks on these subjects, but enough has been said to show in what working men and women consider the duty of parents in their own rank of life to consist, and the evils arising where this duty is neglected, either through carelessness or actual vice, or what is far more common, from no lack of love of the parents towards their offspring, or absence of desire that they should grow up worthy men and women, but from ignorance of the means by which this end is to be accomplished. This want of knowledge, however, is decreasing rapidly. Now that working men and women can write so clearly on this subject, surely the time cannot be far off when the majority of their class will carry into vigorous action the precepts of our essayists.

CHAPTER III.

MECHANICS' INSTITUTES.

ESSAY VI.*

BY JAMES THOMAS, CLOTHIER'S CUTTER.

THE inequalities of physical condition, and the misery resulting both to rich and poor, which everywhere meet the eye, have prompted many speculators on society to devise schemes for the equalisation, or the better distribution, of wealth.

Social theories on this subject have been plentiful as blackberries. Proudhon, in France, has argued that all property is robbery, and belongs equally to any and every individual; others have contended that at death all property should revert to the State; and in our own country—in working, practical England—we have had our Harmony Halls, and other ineffectual attempts to exterminate misery and crime, by equalising the physical condition of mankind. And if, as moralists tell us, no effort for good be wholly lost, we ought, perhaps, to consider the †British Association as the one solid, practical result of all this socialist doing and endeavouring.

The obvious connection between crime and extreme

* This essay, and the succeeding one by Mr. James Walker, were considered by the adjudicators to be of equal merit.—ED.

† The author here alludes to the *National Association* for the Promotion of Social Science, not the *British Association* for the Advancement of Science.—ED.

poverty, at least statistically considered, has given to those theories a reasonable basis of operation ; and, however fruitless, candour forces us to admit that they originated in the purest sympathies and the best intentions. Socialism, however, of all possible *isms*, is that which has most specifically been tried and found wanting ; and, as a practical system, intended for men generally, it will never more excite either the fears of the rich or the hopes of the poor. It failed, because Nature has so ordered it that all social blessings should be dependent upon individual efforts, knowing that man's sluggishness and love of ease would find its most effectual stimulus in the instinct of self-preservation. It would be easy to show, did our space allow of more than a passing notice, that socialism is opposed to almost every primitive disposition of the mind. Why, for instance, should men have the faculty of looking before and after, if present exertion carried with it no special reward, and laziness no special penalty ? It is true the socialist might coerce the lazy and the vicious, but only at the expense of everything that is healthy in individual character, and of all vigour and independence of mind ; in fact, it would superinduce many of the forms and feelings of slavery.

It was an effort, nevertheless, to remedy real evils ; and the question still remains, how far they are natural and indispensable, and how much, if anything, can be done to prevent them. These views have evidently suggested the *British Association, for, with a practicableness truly English, it is anxious to receive any suggestions which may improve man's social condition, without violating the individual and moral necessities of his nature.

On Mechanics' Institutions as one means of social

* National.—Ed.

elevation, we are asked, as working men, to detail our experience ; pointing out, if we can, where they have failed in the past, and, if possible, to suggest improvements for the future.

The first thought which strikes us is, that Mechanics' Institutes have not hitherto attracted the class for whom they were intended ; mechanics generally do not attend them, and we propose to make a few remarks on the causes of this neglect.

In all matters of sympathy between one class and another, and in the social action which results, men are influenced too much by their own tastes, and too little by the peculiar habits and necessities of the class for whom their kindness is intended. The intense horror which the free man has of slavery, and his strong, even painful sympathy for the slave, is not really a true copy of the feeling which the slave has of his own condition. Thus, the promoters of Mechanics' Institutes have studied hitherto, far less what the mechanic really requires than what they themselves wish him to be. They seem to have forgotten that there are many lofty conditions of being, and much profound, elevating knowledge, which the mechanic does not care either to be or to know. Thus it was an useless though well-meant effort, that of providing lectures on the scientific details of certain trades. It was just what Dr. Birkbeck would have liked had he been a mechanic, but it had no attraction for the mechanic at all.* The one chief thing which the working

* This can hardly be called a "useless effort," possessed of no attraction for the mechanic at all, when we remember that for three years Dr. Birkbeck lectured gratuitously to mechanics in the Andersonian Institution, in Glasgow ; and that when he resigned his professorship there he was succeeded by Dr. Ure, who continued

man requires, is cheap, innocent, daily amusement ; and, in connection with this subject, it cannot be too often remembered that amusement, with or without innocence, he will and must have.

In taking this view, however, we would not be understood as arguing against science, for the writer, though a working man, can truly say, from personal experience, that the purest and most enduring enjoyment, in connection with literature, springs from scientific knowledge. It has not, like works of fiction, the alloy of personal sympathy or passion, but, in its repose and calm strength, seems to ally the mind with the presiding Spirit who rules solar and stellar laws. This strength and peace of mind, however, which springs from scientific acquirements, is not the kind of motive to attract a working man to a Mechanics' Institute.

It will come to him, perhaps, as the chief consoler at the end of his travels ; but it is not sufficiently enticing to make him commence the journey.

To the greater proportion of working men we have no hesitation in saying it will never come at all ; for it must not be expected that because we want them to join Mechanics' Institutes, that therefore they are all to be literary men. It is enough to know that, in this age of penny magazines and cheap newspapers, a literary vocation of more or less usefulness is possible for any man who will manfully struggle towards it. The majority of

the lectures to workmen ; and that during Dr. Birkbeck's first course more mechanics desired to attend than the theatre of that institution could hold, and that at its termination they presented the lecturer with a silver cup, in token of their gratitude to him. Perhaps if all lecturers to working men had resembled Dr. Birkbeck, we should not have had to complain of the neglect Mechanics' Institutions have experienced.—ED.

men, as of old, will doubtless continue to be hewers of wood and drawers of water ; and the present practical question is, how we can best entice them to spend profitably their leisure hours ?

The difficulty which meets us is the same as that which confronts the temperance lecturer—it is not so much to convince men of their folly, as to point out how else they can as agreeably employ their time. This, we are convinced, lies at the root of all remedial measures, and with working men underlies all bad habits whatever.

After the confinement and the labour of the day the body and spirits become more or less exhausted ; the beer-shop stands invitingly open, and one or other of his shop-mates entices the working man in ; his weariness perhaps makes him crave a temporary stimulant, and he enters, and, however destructive it may be, really enjoys his one social hour over the social glass.

This is no fancy picture ; it is the way, it is the cause, why tens of thousands of working men so spend their time ; and if we would have Mechanics' Institutes to be what they profess to be, we must honestly study the needs of these men, and, as far as possible, provide amusements to counteract the beer-shop.

The Lyceums established in the neighbourhood of Manchester in 1838, were evidently suggested by views like these, and their history is a practical confirmation of their truthfulness. In principle and object they are identical with Mechanics' Institutions ; but in providing each with a gymnasium, and by means of tea-parties, concerts, and *soirées*, the needs of the working classes were more appropriately consulted.

It is stated also, in the report of the "Manchester District Association of Literary and Scientific Institu-

tions," that "while of the whole number of members belonging to Mechanics' Institutions less than one-half are mechanics, in the Lyceums of Ancoats, Salford, and Chorlton-on-Medlock, they have three thousand members, very nearly the whole of whom belonged to the working classes." In their libraries, also, they admit works of fiction with less reserve than is usually the case with Mechanics' Institutions.

As early as 1840 the promoters of these institutions established exhibitions of art and science, which were found very attractive, and, by a small charge for admission, obtained a considerable increase to their funds. It has even been thought that the success of these exhibitions suggested the Crystal Palace in Hyde Park, whose permanent establishment at Sydenham will, in its turn, perhaps render in the future such small exhibitions unpayable and unnecessary.

Time was when an essay on this subject, instead of dealing with practical suggestions, must chiefly have combated the prejudices entertained by several classes of men against the spread of knowledge. The aristocracy, at one time, attributed the error and excesses of the French Revolution far more to the license of free thought, and the unchained spirit of knowledge, than to the oppression and vices of their order, and looked, therefore, upon all methods of instructing the masses with jealousy and fear.

Amongst the religious bodies also, besides ignorant men and the formalists, many otherwise good men attributed the scepticism of Voltaire and the "Encyclopædists" to the same cause.

As the theological prejudices, however, began to give way, religious teachers seem to have thought that, as the spread of knowledge could not be checked, the next best

thing was to control its development. Hence, we find, three-fourths of Mechanics' Institutions are at present connected with places of worship. This is the second great cause of their failure.

Let us not be misunderstood. We do not say there is not, or should not, be any connection between knowledge and religion; on the contrary, we think the *highest* knowledge is *religion*, and that the highest poetry can only spring from a mind with a deep sense of the Divine attributes. Indeed, what is the true poet but the revealer of the Divine element, both in life and nature? Endowed with a finer perception and sensibility than common men, it is the mission of the poet to explain to mankind the secret harmonies of Nature, and the thousandfold beauties of life!

It is not, therefore, with any sceptical purpose that we attribute the failure of Mechanics' Institutes to their connection with places of worship. The fact is, many religious men have strong prejudices against all works of fiction, and, in most cases where institutions are connected with churches or chapels, the committee are selected from the deacons, or other principal men, and, as a rule, novels of all kinds get excluded from the library. The present writer, some ten years ago, was the secretary of an institute so circumstanced; and one of the first questions agitated in committee was the kind of books to be admitted into the library. The deacons put their veto at once upon all works of fiction; and in vain was it argued that "The Pilgrim's Progress" and "Paradise Lost" were as fictitious as the "Waverley Novels"—their prejudices were not to be shaken; novels must be, and were, excluded. Need we mention the result? In two years the institute died from neglect!

An elocution class was also established for the study of oratory, and for the recitation of fine passages—a class which, at least, familiarised the mind with the best thoughts of the best men. In practice, however, the deacons thought it approached too near to the forms of the drama. They again interposed; and a loss of several members was the natural result.

We established a discussion class; but it soon appeared that a great many questions could not be discussed at all. Thus, on all hands, we were met with limitations and obstructions, and the institute, as we have said, soon ceased to be.

The permanency of any institution depends, as is well known, upon the organisation in which it is embalmed; and experience, we think, has sufficiently proved that future success will be greatly ensured by selecting the managing committee from the general body. The present system is neither wise nor just, and will never become popular. For cleverness of organisation, Wesleyanism will afford us, we think, the best illustration. Its grand secret consists in finding something for every man to do. Gentle and simple are alike welcomed. From the President of the Conference to the humble distributor of tracts, there are many gradations; but there is nothing which absolutely prevents the one becoming the other. It finds a place for every man, and puts every man in his place.

In Mechanics' Institutes we should imitate this feature of Wesleyanism, and, as far as possible, find something for every man to do. At least, we can throw all offices open to the most competent. But, on the present system, the members find that everything of importance is settled by a secret and irresponsible conclave; and the consequence is, they withdraw as fast, or faster, than they join.

To avoid these evils in the future, Mechanics' Institutes must be kept separate from all sectarian prejudices, and admit no restrictions but such as are obviously dictated by some well-defined moral law.

In the first place, the library must be well stored with the best class of fictions, and with a good sprinkling of travels and biography. * * * * We think every Mechanics' Institute should have a large, well-lighted, and, if possible, handsome reading-room, filled with plenty of newspapers, and most of the periodicals of the day.

It would be better, perhaps, where convenient, to supply the members with coffee—at any rate, a room should be specially set apart for chess and draughts. The game of chess, with its wonderful depth and variety, will call forth every latent disposition and power of the mind. The steady, cautious, and meditative will adopt the king's knight's opening, advancing their game by the slow process of sap and mine; while the more imaginative may revel in the brilliant dangers of the gambit, and win or lose on the chance of a *coup d'état*.

Another means of social union may be found in a monthly *soirée*; it would awaken an interest in each other, and, as a promoter of useful friendship, would keep many a member's name on the books long after the first attractions had ceased to operate.

To all this it may be said, that it is mainly beside the purpose of instruction; to which we answer, we neither hope nor propose to transfer working men into angels; we wish, simply, to make them moral, by connecting them with moral associates, and if not by our ways, at least by their own. We must not hope to make all working men literary men; there will, of course, be some glorious exceptions, but for the constant application

and intense mental labour necessary to success in any department of science, he will, as a rule, have neither time nor inclination. His daily labour, furnishing him with subsistence, if not excessive, with health and control over his passions, will still continue to be the chief feature of his life ; for, for him there are bright visions of happier days to come. Fancies of coming fame lull him not to slumber, nor tend him when he wakes ; but the poetry of his life, his yearning for something higher than the common drudgery of toil, will, with good or bad results, find expression in his leisure hours ; and it is for us to decide whether we will try to entice him to better things, or leave him still to go where cosey parlours, bright lights, beer-shop concerts, and other forms of sin are beguiling him away.

ESSAY VII.

BY JAMES WALKER, BAKER, CARLISLE.

MECHANICS' INSTITUTES, as the name itself implies, should be devoted solely to the educational advancement and rational recreation of the operative classes ; and to this end they should, as far as possible, be adapted to their convenience and habits. The great majority of, if not all, existing Mechanics' Institutes have, unfortunately, overlooked or disregarded these indispensable conditions from the first, and, as a natural consequence, have failed to attract working men to their standard in any appreciable numbers.

A humorous remark lately made by Mr. Charles Dickens, to the effect that he would sooner expect to meet with a dodo than a mechanic in any of their read-

ing-rooms, is not without some foundation in truth. The name Mechanics' Institute, as applied to them, is indeed a misnomer. The fitting one for them would be, *Literary Institute*, since they are mainly supported by members of the middle classes, who, at any time, by simply ceasing their connection with them, could speedily put a period to their existence.

That this is so, is, as I have already hinted, simply because they do not consult the convenience, means, and tastes of working men.

They do not consult their *convenience*, from being commonly located in a situation away from their homes altogether, and which requires some time for them to reach—no small drawback this, with many, in bad weather especially—and in being governed by regulations mostly at variance with the time they can command.

They do not consult their *means*, in making subscriptions payable either quarterly, half-yearly, or yearly, instead of weekly—an arrangement sufficient of itself to exclude most working men from their precincts, since it is very seldom convenient for them to pay in one sum the amount required.

And they do not consult their *taste*, in being for the most part got up in a style of almost palatial splendour, in having so few working men connected with their management, and in acting up to a programme above and unsuited to the state of culture at which most of them have arrived.

These reasons may not absolve working men from all blame in keeping aloof from them. It may be said with truth that, by joining them in sufficient numbers and using the power vested in a majority, they would soon be able to make them what they should be—institutions

in all respects adapted to their wants and convenience ; but then, principally, I have found, from giving no thought to the matter, they do not do this, and, consequently, the question for all earnest friends of popular education to consider is, Whether it is not right and expedient in this matter, so vitally important as it is to the well-being of society, to follow the example of Mahomet on a certain and well-known occasion, and go to the mountain, when the mountain will not go to them ; or, in plainer language, to use their best endeavours to remove from the institutions under notice the objectionable features I have indicated, and which prevent them from being acceptable to those whose welfare they were solely established to promote ?

Generally speaking, they will find there is no indisposition on the part of working men to take upon themselves—and this being so, every other obstacle to success may be held to be as good as removed—the entire support of educational institutions which are suitable to their wants and condition ; but they will equally find that these same men, as a body, will always decline to have anything to do with those which, like the great majority of existing Mechanics' Institutes, do not come within this category. Their rules and proceedings make far too heavy demands on their resources in time, money, and culture ; and their getting up, and the educational and social status of nearly all their members, are such that they do not feel at home in them.

This latter circumstance alone militates strongly against their success as far as they (the individuals in question) are concerned. Rightly or wrongly, most working men are disinclined to frequent institutions for instruction and recreation, no matter by what name they may be called,

within whose precincts a fustian jacket is something of a rarity. Should they actually join them, they will go to them dressed, or not at all; and they are generally too much exhausted after the day's work is over to care to change their clothes for the sake of an hour or two's reading or attendance on a class. This may be a wrong kind of pride, but it is a stubborn fact, nevertheless, and must be considered in the formation and government of any educational institution intended for popular use, if it is wished to make it successful.

In Carlisle, and elsewhere, working men have already proved, by establishing, of their own free will, educational institutions called Working Men's Reading-rooms, and rallying round them in large numbers, not only that they duly appreciate the many great benefits a real Mechanics' Institute is calculated to confer upon them, but also that—at least, wherever knowledge has made any progress at all among them, and no very great difficulties stand in the way—they are quite willing to take the whole cost and management of such into their own hands.

These reading-rooms are what Mechanics' Institutes should be, until such time at least as the great mass of the working classes are better educated than they are now. In every instance they fully meet the present educational requirements, and the means and simple tastes of most working men. They are homely and unpretending in their structure and appearance—in fact, most of them were formerly dwelling-rooms, inhabited by working men and their families, and are situated in the very midst of the working population of their locality, who have, in most instances, only to cross a street to get at them. Their libraries and reading-tables embrace a due proportion of books and papers devoted to the exposition of the

more elementary branches of knowledge. Their schools—and not a few of them maintain such—recognise the fact that it is necessary to begin at the very beginning of knowledge with a large proportion of those whose welfare they seek, and are regulated accordingly ; and the lectures delivered under their auspices are, as far as possible, made to conform to this fact also. Their subscriptions are payable weekly, and are fixed at one penny each member, which small sum, paid by a large number of members, provides a fund which is found to be quite sufficient not only to furnish and keep up a good library, but also to procure many of the best newspapers, magazines, and periodicals of the day, and to defray all the other expenses incidental to their management.

And, whilst it is open to all classes to join them, one of their chief regulations provides that none but working men in the receipt of weekly wages can, under any circumstances, take part in the direction of their affairs—a rule which, in face of past experience of the management of Mechanics' Institutes especially, cannot well be pronounced either invidious or unnecessary, since it secures their continuance in the hands of those who must necessarily, from their position, know best how to attain the objects they were established to attain. All donations and advice tendered in the spirit of this rule are thankfully received and respectfully considered ; but care is always taken that the independence it establishes is never in the least compromised.

Independence in every way is indeed their motto. In everything they do they take their stand on the noble principle of self-reliance—always the surest, as it is the manliest, basis of success. And they rely on themselves especially both to provide and apply the sinews of war.

They carefully eschew that principle, fatal alike to success and self-respect, which would make them mere hangers-on on the bounty of others, and leave them without a will of their own—the principle of slavish dependence. And they have had their reward in the singular success which has attended them from the first, and the great amount of good they have achieved in their respective localities.

They have proved themselves to be most potent antagonists to the ale-house, the low music-saloon, and other haunts of dissipation and vice. Many are they whom, under God, they have been the means of reclaiming from the bondage of depraved and vicious habits, and bringing to the ennobling light and liberty of truth and virtue. Many are they whom they have rescued from ignorance black as darkness, and all the misery it engenders, and placed in a position from which joy can never be wholly absent, whatever ills befall, since it is constantly illuminated by the radiant and saving light of knowledge; and who, but for them, would in all probability have lived and died as the brutes that perish. But it were well-nigh an impossible task to enumerate in detail all the good effects of which, within my own knowledge, they have been and are productive; and, even if it were an easy one, still it would be going beyond the proper limits prescribed by my subject to undertake it. It is only necessary, and it will suffice, for me to say that they have proved themselves, in their sphere, instruments of good whose power and efficiency can hardly be over-estimated.

In conclusion, I would observe that, in my humble opinion, they offer—at all events, in the present condition as to education of the great mass of the working classes—in their constitution and government, the only sound

basis for the establishment of Mechanics' Institutes that shall be worthy of the name. They begin at the very beginning, and not, as nearly all existing Mechanics' Institutes do, [at] the middle, of the important matter they have taken in hand. Knowing that the greater part of those with whom they have to deal are poor enough in purse, time, and raiment, and poorer yet in education, they do not think that the fact can be properly met by ignoring it, and offering them splendid halls, an exclusive management, inappropriate and, to them, impossible regulations, and mental food, the greater part of which is only fit for full-fledged *savants*; but they meet and provide for it in another and the only suitable fashion. They meet such men on their own ground; their time, poverty, ignorance, and simple tastes are all taken into account, and provided for in an unobtrusive but effectual way, which wins them over at once, and in most instances secures their permanent support.

But let it not be supposed from this that they stand still in one spot: they grow with the growth—the mental growth—of all connected with them. They leave themselves room and verge enough for expansion; and they have always something to suit all degrees of culture. And then they seek no help from without. They depend on themselves alone—which is not the least important and commendable of their characteristics. And neglect of *these* characteristics—which I have now indicated to the best of my ability—is, I am fully convinced, from a rigid examination into the matter, the sole cause of the failure which, it is now admitted on all hands, has attended Mechanics' Institutes, as such: and until they adopt them, they never will be popular with the working classes.

It is, we believe, generally admitted, as the author of this admirable essay asserts, that, as a rule, Mechanics' Institutes have failed in attracting the support of the class for whose benefit they were especially designed ; but on the CAUSES OF THIS FAILURE there still exists considerable difference of opinion. It has been often attributed to the apathy and indifference of the working classes, who, it is said, have no desire for education, and who would rather sit drinking in a public house than listen to improving lectures, or read instructive books in a Mechanics' Institute. That these classes do prefer to sit in the tavern may be perfectly true, and yet this may not be the result of apathy or carelessness ; for we believe that if an examination could be made into the history of Mechanics' Institutes all over the kingdom, it would be found that where they have failed they have not been adapted to the wants and aspirations of working men, and that where, as in Carlisle, the arrangements of these associations have suited the class for which they were intended, they have met with the success they deserved. If this be the case, and we see great reason to believe it is, THE REMEDY FOR THE FAILURE, though not perhaps to be applied without difficulty, yet is most certainly discovered, and towards its successful application the suggestions contained in the foregoing essays, and in the extracts from those which did not gain the prizes, will afford valuable assistance.

Of these latter there are two, and both they and the prize essayists are of opinion that as working men can understand the wants of their own class better than it is possible for persons in a more elevated rank to do, and as no class can be expected to take an interest in associations in the direction of which they are allowed no part, it is necessary that the mechanics themselves should take a considerable

share in the government of these institutes. Indeed, one of the prize essayists, James Walker, thinks that they should undertake the whole management, expressly stating, however, that suggestions from persons of a higher class should be always treated with consideration and respect. The evidence we possess on the causes of failure in Mechanics' Institutes certainly gives great weight to this opinion; and no less sound is the one we meet with in the first prize essay, by J. Thomas—viz., that the method of distributing offices among the Wesleyan body will afford a good example for managers of these associations in forming their rules of government.

On the subject of GOVERNMENT, David M'Burnie, who has been a dyer, remarks that "The organisation of such institutes has not always been such as to render them increasingly popular. Patrons, no doubt, were at the outset necessary; and donations from men of wealth and influence, to purchase libraries, and assist in the general progress, formed, as it were, at the commencement, the life blood of the whole; whilst their influence, both in a moral and conventional light, has done much towards multiplying members, and rendering the system more efficient than it might have been, had working men alone been the originators and supporters. At the same time, it is somewhat obvious that in the management of the institutes intelligent working men have been kept too much in the back ground. They do not object to the patronage of the wealthy and benevolent, nor reject their always timely donations; but neither do they feel altogether inclined to smother their own independence of thought and action in the management of affairs so intimately concerning themselves, and rightly consider that in the appointment of committees their own body should contribute a fair number to assist

in their management. The annual subscriptions paid by members have formed the principal and perennial fund for their support, and so far, therefore, the working classes are their main pillars, and we plainly submit that, in order to secure their utmost interest in the progress and welfare of the institutes, the affairs should principally be conducted by those classes for whose benefit they were first established. Any other mode of conducting them draws too palpable a line of distinction between the middle classes, who chiefly are, and have nearly from the first been, appointed on committees, and the labouring members who compose the basis of the whole, and this many conceive a grievous error. For, because some of them may have amassed considerable wealth, and thereby have attained a better position in society, it does not follow that they are necessarily more intelligent, or better workers in the cause, than many of the working men, who take a lively and active interest in the progress of such institutions. In every respect, therefore, it may justly be admitted that working men themselves should be the principal conductors of their own societies. They best know and understand their own wants, they can best appreciate each other's motives, and will naturally take a much greater interest in personally promoting what is beneficial to themselves, than if all things were governed by men in a higher position, and who simply acted from a desire to patronise."

It is not fair to suppose that the higher classes "act simply from a desire to patronise." They often labour hard, at considerable cost to themselves, in these institutions, from no other reason than that they desire to benefit their fellow-creatures. Further on, our author continues, "It is not here argued, however, that the controlling power

should be exclusively vested in the hands of working men, so long as so many of the middle classes, for whom they were *not* originally designed, are connected with them as members, and of course contribute their share to the funds. All that is wanted is that both should be fully and fairly represented, and a better equalisation be preserved in the appointment of committees, so that the one class may become better acquainted with the other, and the results will be—superior organisation, more fraternal feeling, and more uniform harmony in the working of such societies in all departments.”

This is a very fair view of the case while the higher classes contribute to the funds ; but we believe their true position is that of friendly advisers, not of subscribers or active managers. C. Robinson, a warehouseman, on the same subject, says :—“There is no one more likely to know the wants of the working man than the working man himself, and the stability of a People’s Institute depends, in many cases, on his taking a share in its government ; for it is impossible that the middle class directors can be supposed to divine his wants to a nicety, or even to appreciate much of what is really necessary for them to do.”

ON LECTURES AND LECTURING in Mechanics’ Institutes D. M’Burnie remarks that, “As Mechanics’ Institutes were first ushered into existence by Dr. Birkbeck’s lectures, addresses of a similar nature, but upon a great variety of subjects, have from that period formed one of the most effective methods adopted for drawing the members together, and of thus keeping them from demoralising temptations and habits, and for enlisting their sympathies in the progress of general knowledge. Some, however, entertain a very erroneous notion respecting the degree of importance which should be attached to lectures, and

think that from them sufficient information on many subjects may be acquired ; whereas, in truth, as delivered to the members of Mechanics' Institutes singly on some particular subject, they can at the utmost only be suggestive, and act as spurs to more extensive research, concerning the subjects of which they profess to treat, and in this respect they are often invaluable. Single lectures, or even one or two of a series, should not be compared to those delivered to their classes by University professors, who must necessarily go into long and elaborate courses, and even then can only give a powerful impetus, among those so disposed, to institute more extensive inquiry amidst the accumulated knowledge of former ages. To be popular, as delivered to Mechanics' Institutes, lectures must be the opposite of profound, or their success will be exceedingly apocryphal. How many of our young men and women who attend our Institute lecture-rooms would take much interest in a full course on mathematics and astronomy, or geology, in metaphysics, or moral philosophy, rhetoric, or ancient languages, or the profound depths of theology, itself the universal science, to which all others are merely handmaids ? Jaded with the toils of the day, and in search of an intellectual stimulant rather than the narcotic which has been often administered by reasonings in abstract philosophy, even to students, their numbers would be few. Let there be no misunderstanding, however. Good lectures on a variety of subjects are excellent in their way, and have frequently imparted much pleasure and instruction, as well as many useful suggestions ; yet they are more suggestive than instructive—more the heralds or pioneers of useful knowledge than the great fountains of knowledge itself, and should be held in proper estimation."

Both D. M'Burnie and C. Robinson advise the formation of DISCUSSION CLASSES as useful adjuncts to Mechanics' Institutes. The former says :—"Debating societies are more or less found in every town of any importance ; and there is little doubt if such classes were established in connection with Mechanics' Institutes but that they would be eminently useful. The original paper read, and on which the discussion is founded, first of all lays the powers of the writer under contribution, both while inducing to learned research, and while in the act of compilation or composition, and so far acts as an intellectual spur ; and, at the same time, others, expecting to take part on one side or other, also 'read up' for the occasion, and thus, among all, knowledge is not only extended, but readiness and tact in extempore speaking is acquired, greater ease and freedom in retort and reply is felt, and, as several sides of the subject thus analysed are sometimes critically, if not philosophically considered, the information gained and imparted is often of very great moment."

It should be mentioned that neither David M'Burnie nor C. Robinson speak so strongly of the failure of Mechanics' Institutes as the prize essayists. The view they take seems to be that, having achieved a certain amount of success, they must now be improved and extended to meet the more enlarged requirements of the present day. The latter draws a comparison between our associations of this kind and those of our American cousins, who, he assures us, "beat us hollow."

"The Franklin Institute, in the State of Pennsylvania, in addition to a library of 36,000 volumes and *free* lectures, has four professorships in connection with it—namely, Natural Philosophy, Chemistry and Mineralogy, Architecture, and Mechanics. It has a mineralogical

collection, a museum, and a cabinet of models, and 'a board of civil engineers belonging to it, who are bound to examine any machine or composition of matter that may be brought before them, and their report is published in the *Monthly Journal of the Society*' (another important feature). There are also annual exhibitions of the mechanical arts, and occasional ones of manufactures, at which premiums are awarded.

"The *additional* privileges of the Maryland Institute, Baltimore, consists in a machine-shop for the accommodation of inventors, and a laboratory for chemical experiments."

These institutions, which probably have attained only by slow degrees to their present size, seem to be on a much larger scale than any it would be wise to contemplate establishing in this country. They might gradually become as extensive, but it would be the height of folly to found an institute of such magnitude. Indeed, their failure in our own country may be partly owing to their having been begun on an unwieldy scale. If a small undertaking should fail, the consequent loss and disappointment are likewise small, and people will not be discouraged from making another attempt, and in all likelihood will have been taught by the first failure how to avoid a second; but if ruin overtakes a large enterprise, the loss is generally of too extensive a character to admit of a revival. We remember hearing the *necessity* of small beginnings urged by M. Demetz, the founder of the Reformatory Colony at Mettray, in France. The perfection to which he has brought his institution gives to his opinion the highest authority. The funds consumed in gradually bringing Mettray to its present condition have been obtained with constant trouble and

anxiety ; but M. Demetz says he rejoices he had not money enough to begin his institution on a large scale, for he is confident that in that case it would have been a large failure.

While all our essayists agree that a LIBRARY is indispensable to a Mechanics' Institute, they differ as to the kind of books to be placed on its shelves. The two prize essayists and D. M'Burnie assert that the library should contain a good proportion of fiction, while C. Robinson urges that this class of literature should be restricted within very narrow limits, for he considers that it offers too strong a temptation to the student to postpone the real work of his education, and that large numbers are altogether distracted from self-culture by the allurements of fiction. The authors of the essays on self-education hold nearly the same opinion. D. M'Burnie remarks, "Originally, in many of them [libraries attached to Mechanics' Institutes], the works selected were chiefly scientific, historical, and philosophical, and, of course, less attractive than was required by the general reader, and, in consequence, the success was less than many anticipated. But now works in nearly all departments in literature are more abundant, whilst theology is not eschewed as at first, nor our standard works of fiction considered detrimental to the reader. The minds of our youth must have their leading strings, and first of all something attractive to read—some magnet, either in poetry, fiction, or travel, to draw forth the latent thoughts, and poise the wings of their young imaginations in their earliest flights, and to many poetry and fiction give a livelier impulse in an upward direction than reading of any other kind. It is not true that readers of fiction in early life seldom settle down to works of sober reality

and usefulness, as thousands of instances prove the contrary ; but it is true that the minds that never endeavour to rise above what seems tangible and real in their own narrow sphere, however pious they may be, know comparatively little of the real world at large, its darker or its brighter scenes, and nothing of the glories with which the genius of imagination in all ages has invested it. It is, therefore, only proper that books to suit minds of every bent should, [continue to be] as they have been, introduced into the libraries of our institutes."

The opinion that those who *begin* by reading fiction do not necessarily *end* with the same class of literature, and that many who ultimately become fond of its higher branches would never have been induced to read at all but by works of imagination, is thus confirmed by the writer of the article entitled "The English Convict System," in the *Cornhill Magazine* for June, 1861 :—"An interesting remark was made to me spontaneously by the librarians in several prisons of America, Ireland, and England, and it was most particularly enforced by the assistant librarian at Chatham. It is that, as the range of selection has been extended from books of what is usually accounted an instructive or improving kind to books of a more light and amusing character, and even to the most popular form of fiction, not only has the taste for reading improved and increased, but a demand for the graver and even the most serious works has increased in a corresponding ratio. The greater number still look to the *Leisure Hour*, *Half Hours with the best Authors*, &c. ; but they rise through *Chambers's Journal* to popular works on History—to Macaulay, Hallam, and Sismondi, to Natural History and the *Bridgewater Treatises*, and even to books of a still more

philosophical character, including some on difficult subjects of pure science. At the same time the demand for religious books exhibits a corresponding advance. In the list I find such works as *Josephus*, *Foxe's Book of Martyrs*, *Pilgrim's Progress*, and *Milner's Church History*."

It will have been apparent that there is much variety of opinion among our authors ; but, however they differ, their remarks tend to prove that, if Mechanics' Institutes are to be successful, they must adapt themselves to the wants and aspirations of working men and women, and that the only means of securing the necessary adaptation is for these to depend on themselves for the support and government of such associations. At the same time the essayists would by no means reject the assistance of persons who belong to a more elevated rank. As friendly advisers, and sometimes as fellow-workers, their help is invaluable ; but as a class, they should not be either the pecuniary supporters or the directing managers of Mechanics' Institutes.

CHAPTER IV.
LABOUR AND RELAXATION.

ESSAY VIII.

BY ERNEST G. T. HARTMELL, SHIPWRIGHT.

OUR physical nature is so constituted that labour and recreation are alike important and indispensable to health, and, unless a discreet proportion be maintained between them, permanent injury to the system will ensue. Yet, though this is well known, few act in accordance with the rules it would naturally suggest, and, therefore, have to pay the penalty of their remissness in a diseased and debilitated constitution.

The importance of relaxation in connection with labour is seldom realised by working men. True, amusement is sought and indulged in with avidity, whenever opportunity offers, but the inquiry is seldom made whether it is likely to prove beneficial or exhaustive in its effects; because amusement is sought merely for its own sake, and not as a means of necessary and healthful relaxation. Recreation being necessary for the full development of moral and physical manhood, those amusements most conducing to that end should be preferred; whereas the pleasures of the majority are as toilsome as their daily labour, and followed by similar weariness and depression.

Recreations which require brisk, manual exertion,

though needed and highly beneficial to those whose employment is of a sedentary nature, are scarcely needed by artisans and mechanics, whose ordinary labours require the active use of all their physical powers; light and cheerful pleasures are, therefore, best suited to their wants, and will be found most promotive of their health.

Those which are in themselves innocent should never be indulged in too freely, to the prejudice of the ordinary duties of life. Such as give a disrelish to the common duties of life should, as a general rule, be avoided, even though they may not be positively evil.

Railways and excursion trains render it now comparatively easy for the inmates of our city workshops to seek pleasurable enjoyment amidst the hills and dales, the lanes and fields, and under the shady tree, and by the bubbling brook, in the open, healthy, and invigorating air, to be found only in the country. Every workman should value this means of enjoyment so easily within his reach, and at the right seasons seek opportunities for indulging in these healthy and purifying pleasures. In cities amusements can easily be found, or rather they are thrust on the attention of all, whether they will or no, and some little care is needed in choosing such as are both harmless and profitable.

The source from which the pleasure and enjoyment of the working man should chiefly flow is home. Unless that be the centre from which his cheerfulness and joys radiate, other and external means of attaining happiness will most probably fail; but a happy home is still the exception, and not the rule. It is strange that such indifference should prevail on this point. The working population generally know not the real significance and value of home; but those few who rightly value their

home, esteem and make it the source of their sweetest joys, and a witness of their happiest hours.

One reason why the workman's home is not so attractive to him as it should be is, that he does not exercise enough care in the choice of it. There is no reason why mechanics earning from £1 to £2 per week should not possess a somewhat superior residence to labourers, who get but from 10s. to 18s. ; yet they are mostly content with such a home as is found in the narrow alley and crowded lodging-house. Possibly, healthy and well-ventilated homes for working men are not very easily procured in cities ; yet, as such homes are possessed by some, others, by exercising the virtues of prudence and self-denial, could, in many cases, also obtain them.

Again, when the working man neglects his home, and seeks recreation and amusement elsewhere, it is not surprising that it should look cold and uncomfortable to him when he returns to it at meal-times and at night. "It is in the gin-palace and the beer-shop that the tired artisan seeks his recreation. There he finds anything but recreation : there his powers are wasted, his wages squandered, and his morals degraded," says a recent reviewer ; and the words are not more sad than true. The remedy of this evil is threefold : education, purer places of resort, and removal of the temptation—that is, the drink-shops. Neither of the first two moral forces will prove effective, without the aid of the third ; but all combined will most assuredly uproot the monster evil with which they have to contend. When the publican has the money which should be devoted to home necessities and comforts, it naturally follows that the workman's home looks cheerless and neglected, and the reverse of attractive.

As mechanics and artisans mostly reside in cities, their

possession of even a small garden is somewhat unfrequent. Yet, if a dwelling is procurable with a dozen square feet or yards of garden attached to it, it should be preferred to one in a crowded and ill-ventilated locality for sanitary reasons alone; the fresh air, and freedom from grime or smoke, would be ample compensation for any little extra inconvenience or expense. With a little care and ingenuity, this could be quickly transformed into a miniature Arcadia.

A small greenhouse could be constructed by running up a brick wall, about eighteen inches high, and parallel to the side of the house, from which it may be at a distance of about five feet, and then placing some sashes on it, in an inclined position. Such a place would not only be useful to grow such flowers in as will not flourish well in the open air, but will also serve the purpose of a storehouse in the winter, wherein the geraniums, fuschias, and other plants, which have made the garden look beautiful with their gay colours, can be safely preserved from winter's cold and frost. Again, at a small additional expense, this greenhouse can be transformed into a hothouse; and for a mechanic to be able to grow some of the most beautiful exotics and orchids, is surely worth devoting thereto some of his spare hours, and a little of what would be otherwise, perhaps, spent in drink.*

Few things have become so popular and well known, in so short a time, as the aquarium. The simplicity of its construction and arrangement, the pleasure derivable from observing the movements and habits of its living inmates, and its inexpensiveness, have combined to render

* Such a greenhouse would require *side* walls, and, unless in a very sheltered situation, would hardly keep out severe frost. A hothouse would be more expensive than is here represented.—ED.

it a general favourite. There are two varieties of aquaria—the marine and fresh-water ; the former is rather more difficult to manage, but, when properly contrived, will yield a greater amount of amusement than the other ; which, however, is itself amply worthy of the attention of those who cannot procure a salt-water collection.

The great danger to guard against, in the marine aquarium, is overstocking, when some of the fish die, and are nearly certain, by tainting the water, to kill all the rest. The water should never require changing. Should it ever show signs of putridity, the only thing to be done is to quite empty the vessel of its contents, thoroughly cleanse it, and commence operations again. Such mishaps as these are less likely to happen to the fresh-water aquarium, which also possesses the advantage of being easily procurable anywhere ; whereas the marine collection is only to be had near the sea. The arrangement and general management of both is much the same, substituting, of course, fresh-water vegetable and animal life, instead of seaweed and fish.

Though the mechanic may not at first see the utility of his possessing a knowledge of drawing, yet, if considered only as a pleasing amusement, it is worthy of attention ; and a little thinking on the subject will convince him that it is more closely allied to his daily work than he has generally imagined. The stately man-of-war, the noble mansion, and the intricate steam-engine, must each first exist in a drawing, by which means their designer is enabled to judge of their shape, appearance, and dimensions with faultless accuracy ; and, to go a step lower, the smith, in forging a hammer, and the joiner, in making a table, will each be able to execute their work with greater facility and ease if, among their acquirements,

they can reckon a knowledge of straight and curvilinear lines. In things which require artistic skill, the English artisans cannot compete with those on the Continent, where a knowledge of drawing is more appreciated and general. By the establishment and multiplication of schools of art, a knowledge of drawing is rapidly extending among the working classes ; still, they do not avail themselves as much as they should of the means of instruction thus within their reach.

The cultivation of a taste for music should be considered of more importance. As tending to refine and purify the mind, it is worthy of the working man's regard ; and, as a softening and elevating home pleasure, it will be generally found conducive to domestic peace and happiness. Though excellence in music requires a peculiar bent of the mind, there are few who could not obtain sufficient knowledge of it to enable them to value it as it deserves, intelligently. As a tranquillising sedative, after severe bodily or mental exertion, its tendency is to soothe and restore our exhausted powers.

Of all means of recreation within the reach of working men, reading should be valued most. A taste for it can scarcely fail to conduce, more than any other means, to their social welfare and moral elevation. Reading furnishes both amusement and instruction, refines the taste, and strengthens the mind. The benefits conferred on man by books can hardly be exaggerated. Through books, the best thoughts of the best men have been handed down to us from earliest ages, for our instruction and profit. How rapidly books have multiplied lately ! and what a mass of literary matter now exists, compared with that of a few hundred years ago ! Even in the youth of the generation now passing away, books were comparatively scarce—or

as Thomas Cooper pleasantly expresses it, "books were books in they days."

Books are usually divisible into two classes—the amusing and the instructive ; while many may be said to possess both these qualities. In choosing books of amusement, care should be exercised, and those of a morbidly exciting kind be avoided. Fiction is not to be wholly condemned, for much of the choicest language and finest writing is to be found in novels and tales. Many of them are also useful, as a means of conveying historical information, exposing evils, and advocating benevolent objects. At times, when the mechanic is tired and weary with the day's toil, some book, light and entertaining, and which does not require concentrated thought, will prove more beneficial, as well as more agreeable, than "Euclid" or "Bonnycastle." But fiction should ever be handled with discretion, and never be allowed to gain such an ascendancy over the mind as to make more solid and useful reading distasteful.

There are books, however, preferable to the best works of fiction, and which are worthy of all the spare time a mechanic can command—on poetry, history, philosophy, and science. At the outlay of a few pounds, good books on each of the above branches of knowledge can be obtained. A large library, to one who has but little time to devote to reading, would not only be a "learned luxury; without either elegance or utility," but also, by offering a multitude of things to his attention, would probably prevent his attaining a knowledge of anything in particular. The devouring of a large amount of miscellaneous reading does not imply a corresponding acquisition of knowledge.

Among all the mass of existing literature, there is

one book which, from its peculiar and distinctive character, claims especial notice and attention. It is a book which has never been excelled, or even equalled, in ancient or modern times. It once existed in a few copies only; its circulation now extends over the whole globe. It is translated into every known tongue, and distributed in every part of the world. It is read daily by millions, from youth to manhood and old age. In the cottage of the poor and the homes of the wealthy it is equally to be found. The knowledge to be gained by reading it is attainable by no other means; it is, therefore, most truly, an instructive book. It is a Book of books—it is the best book—and it is the BIBLE. Where shall we find another such a book as this? Nowhere. What reason have we, then, to reject the happiness it offers us? Truly, the man's reason which induces him to do so, must be either self-deceived, or blinded by passion. Until another book appears, more worthy of credence than our good, old-fashioned Bible, let us hold fast the promises it contains, with our whole strength and mind, and accept that life and happiness which shall know no diminution or end.

ESSAY IX.

BY H. J. FORREST, FORMERLY A COMPOSITOR.

To possess a hobby is a great blessing to the working man. We have always found that those who have a taste for something beyond their actual means of bread are the best members of society. No matter whether it conduces to his pecuniary benefit or not, let the man whose lot it is to toil for his daily bread have something

beyond it to which he can look forward in his hours of relaxation.

If some of our wealthy brethren possessed no hobbies, we should not have had a Howard, a Worcester, or a Stanhope, to confer their benefits on their species.* If Stephenson had not had a hobby for clocks and watches, we should probably possess no railroads at the present day. If Hugh Miller had not had a hobby for examining stones which came across his labours in the quarry, he would not have enriched the world with his contributions to geological science. Numerous similar instances might be cited, were not the fact apparent to the most limited capacity.

The mere idle man, whether in an exalted or a humble position, is the man without a hobby. We care not whether it be flowers, books, birds, languages, literature, music, painting, or any other occupation, so that it be not absolutely debasing; we care not whether it benefits society at large, or the more limited space of his own microcosm—the man who has a taste for something beyond the drudgery of his daily toil, is more likely to be a good man than the one who goes through life as a horse in a mill—round and round, *ad infinitum*.

Innocent pastime is not only beneficial to the mind of the workman, but it is conducive to health. The dreary round of occupation to which a working man is oftentimes consigned requires something to cheer him onwards.

* The Marquis of Worcester, one of the earliest inventors of the steam engine [1633]. By some it is asserted that he derived the idea from Salomon de Caus, whom he saw in the lunatic asylum of the Bicêtre at Paris. Charles, third Earl of Stanhope, born in 1753. He had a genius for mechanics, and conferred a benefit on mankind by the invention of the printing press which bears his name. He also devoted much attention to electricity, and originated the theory of the "returning stroke."—ED.

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shops with respect to the art unions, and the subscription is thus paid without much apparent sacrifice. A good serviceable microscope can be obtained for about eighteen shillings, and there is a world of wonder and delight opened up to the mind which may lead to something useful in the arcana of science.

The time that is wasted by the workman in mere brutal pleasures is in every way lamentable. If we are not conducing to health in instruction, we are merely killing time. What can be more barren in its results than card playing? The mere card-shuffler is in the same position at the end of fifty years' practice as at the beginning. He knows nothing of the wonders of foreign lands, the beauties of nature, the great heroes of antiquity,—the Hampdens, Russells, Sidneys of his own country; his world is confined to fifty-two pieces of paper, with red and black cabalistic figures on them. What a wonderful world for the human mind to contemplate!

The monotony of the lives of most men whose lot it is to labour for their daily bread, is to be modified by those who desire it. Let us take the case of the man who works from 6 A.M. to 6 P.M. He has at least three or four hours per day to devote to relaxation of some kind. The public institutions are nearly all closed, but he has the library and classes of the Mechanics' Institutes; and in summer months, if living in a rural or suburban district, he has his flowers to cultivate, and his birds, or fowls, or silkworms to tend.

The common cry of the besotted or lazy workman is, "I have no time!" He leaves work at 6 P.M., and goes direct to the public-house, where he remains till 12—that is, six hours—when the house closes. He then goes home to bed, and rises in the morning with bleared eyes,

a clammy mouth, and a disordered stomach. Now, if that man were to devote that six hours every day to some instructive mode of relaxation, what might he not effect in a long course of years? One hour per day will achieve great good in a twelvemonth, if a certain object be steadily pursued.

We are not of those who think that the severer forms of study ought to be invariably adopted in the hours of relaxation. There is too much cant about that matter at present. It is all very well for those who do little or nothing in the world to descant pleasantly about the vices of the working classes, but it is next to an impossibility for a man who has exhausted his faculty of vision at his daily labour to devote much time to abstruse study; he must be guided by circumstances in this, as in all other matters. The writer of the present article had his eyes weakened some years since by excessive reading. What did he do? Certainly not continue a pursuit, however pleasurable, which might result in blindness; he studied music for a while, and, at the end of a twelvemonth, his eyesight was sufficiently restored to enable him to follow his favourite hobby.

The out-door pleasures open to a workman are almost wholly confined to the rural and suburban populations. It is impossible for a man working ten or twelve hours a day to avail himself much of them. Draughts, dominoes, and chess, and a few experiments in chemistry are available; skittles, quoits, and bowls are good and healthy games, but they almost invariably—though not necessarily—lead to drinking and gambling. If you wish to get the workman from the public-house to the Mechanics' Institution, you must introduce all these games at the latter place. There are some men—and a large class,

too—who cannot find pleasure in any elevating pursuit ; the mere time-killing games of chance are their only solace in the hours of relaxation. Now, if we could get them from the public-house to the institution, if only to kill time in the same idle manner as before, we should be effecting much good, for the very atmosphere which surrounds the latter might be the means of bringing out much latent ability for better things.

How much is this question of relaxation allied with home ! A dirty, improvident housewife will oftentimes drive a man to those debasing excitements which require but little allurements to a mind already predisposed to evil influences. Inasmuch as we cannot climb

“The steep where Fame’s proud temple shines afar,”*

except by an impetus forward, so does it require a succession of steps backward ere we arrive at the noisome and unhealthy valley of debasing pleasures. The home-influences have much to do with this question of healthy relaxation. We seldom find a man tending a small plot of flower-garden, whose wife is a slattern. Now, there is one pursuit, however, which we have found conducive to the improvement of all who have studied it, one which is universally appreciated—music. The introduction of vocal and instrumental music into a family may be the means of elevating and purifying a whole family ; it is an amusement for the wife, the husband, and the child ; it may be diversified in a thousand ways ; it can open up the whole fund of sacred and secular poetry to the student ; there is nothing so universal in its application, or more innocent in its pursuit.

* Beattie.

ESSAY X.

BY ELIZABETH MORPETH, DAUGHTER OF AN OPERATIVE.

It is scarcely necessary to quote the numerous sentiments of the physician and the philosopher to prove the utility of relaxation, when we all know and feel that rest is as requisite for the maintenance of health as the air we breathe. The human frame closely resembles a beautiful piece of machinery, every part of which is so admirably adapted to the other, that if one is injured the other must suffer. There are four hundred muscles in the body, and each one has a particular duty to perform. Every time we move, a number of hinges and ball and socket joints are put into motion, while the blood circulates with greater rapidity, and we perspire more freely—consequently, health is maintained and improved.

It is very natural for the mechanic and artisan to imagine that, after ten or twelve hours' labour, he has had sufficient exercise. But such is not the case; for frequently while working, only part of the muscles are called into action, while the others become stiff and contracted, causing many serious complaints to ensue. A good state of health depends on the exercise of all the muscles; therefore, walking, or some other athletic exercise, should be resorted to as often as possible, and more especially by those who work in close and confined rooms or shops. Every machine at certain periods requires setting and lubricating. So it is with the human body; rest is its great renovator and improver.

Rest is a natural institution; therefore, its efficacy cannot be doubted. The Almighty, who created nothing in vain, caused that calm, soothing influence, sleep, to creep over the whole frame; drawing us, mentally and

physically, from the cares and turmoils of the world, in order that we may commence another day refreshed and invigorated.

Too many of our large manufacturing towns are without any fitting place for out-door exercise and recreation. There appears to be a mania for building; for every piece of spare ground, where the grass once grew and refreshed the weary eye of the people, is now seized upon by the speculator, and, in an incredibly short period, a mansion springs up as if by magic. Consequently, in many cases, the tired mechanic contents himself with having a stroll within the precincts of the town. But, where it is really possible, nothing can surpass a good game of cricket. Cricket is an English pastime, and in many counties a favourite one, and its popularity is ever on the increase. It is really a delightful sight to watch the joyous, eager countenances of the various groups of men and youths scattered over the green plain. It is a game in which all classes can and do join, from the mightiest lord to the humblest hind.

There are many other healthful games we could enumerate, but not one that lends such dignity to the bearing or health to the system.

We have frequently observed female operatives who, after being confined in an impure atmosphere from sunrise to sunset, have hurried off to some crowded dancing-room. There are hundreds of young men and women who pass the hours of relaxation in dancing. Now this is wrong; not that dancing in itself is offensive or sinful, but the effects which follow in the train of such a practice prove it to be an improper pastime for females. In the first place, it entails a useless expenditure, for dress must be kept up in order to attend quadrille parties; therefore,

something that is really necessary must be neglected ; for wages earned by women are generally small, and admit of no extravagance. Secondly, a young woman must mingle and associate, in many instances, with persons wholly unknown to her ; and, supposing she does not recognise them in other places and at other times, we all know that "evil communications corrupt good manners." And, lastly, she who devotes her leisure to dancing, keeps improper hours. It is morning ere she quits her companions, and, supposing she reaches home in safety, she is heated and fatigued ; then, when she rises to resume her labour, she feels unhappy and discontented. Now, is such a woman capable of rendering home happy ? She is not—home pleasures and fireside enjoyments are unknown to her ; she cannot bear the restriction of home, nor content herself to pass a quiet evening there. Many young men, attracted by the gay attire, and light, joyous manner of these ball-room butterflies, marry them, and, by so doing, condemn themselves to a state of poverty and misery.

There are now open to the public many places of intellectual amusement ; and concerts, where first-class music, vocal and instrumental, is produced at terms within the reach of all. Such entertainments are more suitable to the taste of a modest, virtuous woman. But woman's province is home. Her throne is there ; it is there she reigns supreme,—there that her conduct controls and influences every member of the household. Home should be a golden casket, and woman its brightest gem.

After toiling all day, how refreshing to the weary limbs and benumbed senses is the peaceful quiet of home ! Let a man labour as long and as diligently as he will, or let his earnings be ever so great, without a careful econo-

mist at home it is impossible for him to be truly happy, or for his home to be attractive. A woman ought to study, in everything, the comfort of those who are passing their days shut out from the pleasant green fields and shady lanes, toiling where the sunbeams cannot reach them, to cheer their sinking hearts, in order that she may live in comfort ; such a thought should guide the actions of every English mother, wife, and sister. If such was the case, the public-house would not receive such a large share of public support. If a woman was to be found at her post, clean and cheerful, with a bright fire and clean hearth to welcome the weary one, many a man would never think of stepping beyond the hallowed precincts of home. Yet cleanliness and a judicious expenditure of funds do not constitute entire happiness ; they are only part of the ingredients employed in forming domestic happiness. Many women never think of conversing on any subject beyond dress and flirtations ; so the father, husband, or brother, goes out in search of a friend with whom he can discuss some important political question, or new discovery in the scientific world. It is a great loss to females not to be able, on all occasions, to converse on such subjects. We are happy to state that the children of the working-classes are now, in many towns, amply provided with the means of securing an excellent education, despite pecuniary deficiency ; an education that will fit them to hold, with credit, superior situations. They are taught to think and to reason upon all learned subjects as children, so that in the days of maturity they may enjoy and add to the enjoyment of an intelligent circle of friends.

When the mind has been trained and cultivated, the love and appreciation of all that is beautiful soon begins

to show itself. For the unfolding of such feelings and aspirations, the individual does not wait for better days for the fulfilment of his wishes, but begins to-day. If a man, earning very small wages, is desirous of cultivating flowers, must he wait until he can earn more money, in order to satisfy his desire? No; let him transform a piece of unsightly timber into mignonette-boxes, fill them with soil, and sow his seeds, and before long he will have a miniature garden of his own, at a very small cost. To see the bright green leaves and pale flowers of the myrtle, the gay geraniums, and the fragrant rose-bush, peeping through the window-panes of the homes of the poor, seems to proclaim the inmates happy. To see the humble scarlet-runner twining its vine-like tendrils around the casement bespeaks a woman's love of nature. Woman and flowers appear to mingle together in harmony; their natures seem to blend with each other. Flowers generally enlist the attention and care of the females of the household. Milton, in his "Paradise Lost," beautifully describes Eve's love and regret for the flowers of Eden:—

"Oh, flowers that never will in other climate grow,
My early visitation and my last
At even, which I bred up with tender hand
From the first opening bud, and gave ye names,
Who now shall rear ye to the sun? or rank
Your tribes, and water from the ambrosial fount?"*

A working man cannot really possess a greater treasure than a garden. If he loves to cultivate flowers, and to pass his leisure in watching and promoting their growth, he will soon weary of his tap-room associates; consequently, domestic misery is mitigated, and happiness restored.

* *Paradise Lost*, Book II., line 273.

In order to render home attractive, the heads of families should encourage innocent enjoyments. Scientific recreations ought to be practised by the fireside on winter evenings—such as magnetism, optics, and chemistry—which would afford great pleasure and instruction to every member of the domestic circle. There is a very important accomplishment, which we think ought to be studied and united to scholastic duties, as being part of education. It is music. The salutary effect of music upon the human mind can be seen every day and in every station of life. It seems to creep into the heart and melt all the stony particles that are there. Its influence calms the rebellious, and inspires with zest and energy the diffident. One day, while passing along a busy thoroughfare, we observed a group of boys, pressed closely together, with their heads inclined towards the centre, from which proceeded most beautiful strains of music. With some difficulty we caught sight of the musician, who proved to be a poor little chimney-sweeper, sitting cross-legged on the pavement, looking as grave as an eastern grandee, and as earnest as if his future reputation quivered in the melodious tones that issued from his tin whistle. Happy child ! at that moment he forgot that his little delicate limbs were clothed in sooty flannel, or that he gained a scanty subsistence by following a perilous avocation. He was happy ; the world and its dark trials had passed away, and he wandered, as it were, in the land of enchantment. There are women who do not like to have their husbands or children playing upon a musical instrument, simply because they weary with hearing the learner repeat, again and again, the same piece of music. But, could they perceive the future evil it would save them from, they would willingly sacrifice

present comfort. Music is a gift from God ; therefore it ought to be cultivated and encouraged, for the gifts of Heaven are blessings.

Drawing is an agreeable and elegant amusement, being useful as well as attractive ; for it is the foundation of painting, architecture, engraving, and carving—arts which greatly embellish civilised life. Reading is an advisable employment for leisure hours. Few are so busy as not to have an hour or two at their own disposal, which could be employed in the pursuit of knowledge. The necessities of life will not allow reading to be more than an occasional employment ; but even when such is the case, much may be done in the course of years to improve and adorn the mind. Reading must be solid and select ; otherwise the mind becomes perplexed. Light reading, though it amuses, will relax and weaken the mind. We should begin to acquire a knowledge of the history, the laws, and commerce of our own country. Geography should pilot us through strange lands ; astronomy should teach us to view the bright shining bodies of light above us as so many familiar faces ; history will make us acquainted with the rise and fall of mighty empires—of liberty and laws ; of despotism and bondage ; of loud, destructive war ; of gentle peace, and all the sublime arts that follow in her train. We must study nature to become acquainted with the formation of animals ; the structure of vegetables ; and with the precious minerals that are found beneath the surface of the earth.

Above all, we should seek to unfold the treasures of Divine truth and grace. The knowledge of God is a science, most important, yet within the reach of all. The Sabbath should be set apart for the pursuit of Divine

knowledge. The Bible, which contains the treasures of unsullied truth, should be our constant study ; we should build all our hopes upon its principles. It crushes superstition, and elevates our faith. It will be a shield to our virtue in the hour of temptation ; and a comfort and a solace in the time of tribulation. We are, through its agency, enabled to investigate the works of nature as evidence of the Divine love towards erring man, which fills our hearts with joy and gladness ; and we are ever ready to exclaim with the poet :—

“ How charming is divine philosophy !
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lyre.” *

In the three foregoing essays, each one adjudged worthy of a prize—the two first bracketed together—the authors have applied themselves, with great success, to the discussion of “relaxation ;” “labour” they have passed over almost in silence, assuming, we conclude, that the very cognomen of the classes to which these essays are addressed proves that, to them, hard and continued labour is inevitable, and needs not discussion. But though inevitable, it presents, like every other topic, a variety of aspects. No less than relaxation, it claims our attention, and an essay on this subject alone would be well worthy of our consideration.

* *Comus*, line 476.

CHAPTER V.
THE ADVANTAGES OF SUNDAY.

ESSAY XL.

BY JAMES DANN, PLUMBER.

Welcome, sweet day of *rest*.—WATTS.

MANKIND, in general, are very apt to venerate and defend, with great fervour and persistency, old institutions.

This is especially true of Englishmen, who, notorious for their indomitable spirit of enterprise, personal courage, and truly progressive character, are nevertheless the most conservative people in the world.

A celebrated American, during a recent visit to this country, illustrated this safe-going national characteristic by an allusion to the signal words in use among the railway officials of this country, compared with those of America. Here, the cry at starting was *all right* ! there, *Go a-head* !—the latter admonition being too often a signal for careless and dangerous intrepidity—the unhappy results of which spirit, in accidents of various descriptions, generally outnumber by far those arising from the same kind of travelling in Great Britain. This conservative tendency is remarkably developed in the strong hold the institution known as the Sabbath has obtained, and still retains, upon the English mind, notwithstanding the

combined assaults of infidels (to whom it has always been peculiarly obnoxious), pseudo-philanthropists, and mistaken men in general.

Far be it from us, however, to ascribe all this affection for so valuable a privilege to the conservatism (merely) of the Anglo-Saxon race. While we know and believe that respect and religious tuition have contributed to firmly root the Sabbath in this island, we give equal credence to the idea that sound discrimination and patriotism have as much to do with its maintenance as any amount of education—however true, however good.

Before we proceed to discuss the subject of the advantages of Sunday, it may be as well to give a few moments' attention to its origin.

It is one of the very few relics of respect for Divine authority yet remaining intact in the world; its story is contained within the covers of the Book of Books, and is coeval with the creation. Foreseeing, with His prescient eye, the vast benefit which would accrue to the toiling myriads of humanity from such a boon, the Great Creator set the seal of His example upon it, and rested from His creative operations on the seventh day—thus hallowing it. Nor did His approbation manifest itself here alone, for, on the top of rugged Mount Sinai, surrounded by the accumulated evidences of His power which He there put forth, with the same hand that inscribed on the stony tables His command to avoid the crimes of idolatry, theft, and murder, He traced the order to respect and keep the Sabbath.

Since that time, through all the changes of society, the overthrow of governments, empires, monarchies, and dynasties; while man and beast, creation animate or inanimate, have been in common transmuted, transported,

convulsed, and reorganized, this, as an integral portion of the will of God, remains to us—an inestimable gift, whether individually or nationally considered.

Enough, then, be it for us to know that it takes its rise (a blessed stream it is), with the common and special gifts of Heaven, in the bosom of the Deity. We have not now to discuss in detail its obligations, as a law upon us, who live under the Gospel dispensation. When we receive a proof from the same lips that said, "Remember the Sabbath day to keep it holy," to the effect that He, whose hand was in its establishment, and while on earth was heard to say, "I came not to *destroy* the law, but to fulfil," notwithstanding that assertion, did *destroy* the Fourth Commandment,—then, and not before, will we yield the point of its divine obligation upon us in the nineteenth century.

The main idea couched in the title of this essay is, we apprehend, secular rather than religious, in which aspect of the question we have to consider its influence upon the mental and physical constitution of man, in their bearings upon present life; albeit the study of these particulars, candidly and fairly, is a potent auxiliary to the theological canon in the matter.

Is there a necessity in the natural condition of man for a Sabbath? is a question which primarily suggests itself to the mind. A thoughtful student will soon obtain evidence that there is.

Man, the most complicated and beautiful structure in God's creation—a machine generating within himself those forces necessary to his being and progress, capable of wearing away his own vital self, and repairing the waste occasioned by that same power; yet, having beyond and above all this an infinite, immaterial, craving, immortal

being, enshrined within, and keeping together the beauteous fabric which connects him with things palpable and visible—this “paragon of animals” subsists beneath the weight of a divinely-imposed necessity—*labour*.

But, unlike all lifeless machines, which, when supplied with the motive power, work on unceasingly, man must have repose—must, if he would preserve life and enjoy its benefits, retire from the busy, working circle, and periodically recruit his body by repose and quiescence. The hours of night supply this need ; nor is this all. Besides the mere animal relaxation which refreshes the physical system, he must, if he would exercise those higher faculties with which he is imbued—thought, imagination, &c.—have allotted to him other periods, upon which mere animal necessities must not intrude—times when he may give to his elastic mind that unconstrained liberty which, in its ultimate and more rightful development, settles in God and religion. For this purpose we have Sunday—mark, for these and kindred objects alone.

Sunday is no day for riotous pleasure, and, if it is made to be so, its object is wholly defeated, and instead of the labourer's new week dawning upon him a healthy, strong man, prepared for its duties, it finds him stretched upon his bed, fatigued and exhausted. If he has indulged in drinking, he is muddled and stupid ; if he works, it is with discontent and dislike strong upon him ; and if he betake himself to any other course, that course will end in drunkenness and dissipation—in short, *Saint Monday* has undisputed possession of him.

The real advantage of Sunday, it therefore follows, lies in the amount of quiescence to be obtained by it for the body—a state peculiarly fitted for the exercise of reflection. It has become somewhat fashionable, among philanthropists

of a certain class, to ridicule this idea, as based upon a mythical and impracticable theory; but here lies the whole argument. The labouring classes *do* require, not merely a physical, but a mental* Sabbath; and it is a characteristic absurdity to assert that both can be obtained by a trip to some public place of recreation on the Sunday. All the experience of the labourer goes to prove the contrary proposition; a condition of the body which favours study and careful observation of natural phenomena, or art productions, is incompatible with *purely physical* enjoyment. How far a visit to the Crystal Palace, for example, conduces *by itself* to thoughtful and meditative pursuits, with the bulk of the labouring classes, a visit to it on the occasion of a national holiday will testify. The writer took the opportunity, on Whit Monday, 1858, to see Sydenham; and the melancholy impressions the sight produced he would never repeat. Groups of muttering inebriates over pewter pots were succeeded by boisterous, half-intoxicated parties, glorying in their disgraceful condition; and women, disgraces to their sex, with little children, sauntered brazenly along, loud and incoherent in their talk, within the precincts of the building; while, stretched along the green slopes which front the palace of glass, youth, in assorted pairs, were indulging in Bacchic recreations—giving sad promise of a wedded future. Disgusting sights, sickening spectacles! “And are these the pictures the advocates of Sunday holiday-making would patronise and defend?” was the

* A physical and mental Sabbath implies total idleness of body and mind, which is an impossibility. Rest, especially mental rest, except during sleep, really means change of occupation, for while we are awake our minds are never idle. But our author does not himself recommend this “mental Sabbath,” from what follows.—ED.

involuntary reflection which arose in the mind. We may be told that a difference of day would alter the matter ; but, for our own part, when once the barrier which distinguishes Sunday from the other days of the week is destroyed, we can see no reason why, since the tempting circumstances would remain the same, the *name* of the day would alter the matter. May God for ever preserve us from such a profanation of His divine gift !

But, on the other hand, if Sunday be employed as a *Sabbath*, what vast advantages would accrue to those concerned ! Suppose, for example, the total cessation of all trade and labour on that day, except for absolutely necessary purposes, and its devotion entirely to quiet and repose—repose which would fit for the coming week, by suffering the body to gather strength, and the mind to revel in poetic, religious, or metaphysical paths—what an elevation would be attained, what sublimity and cheerfulness ! The man could, after a day so spent, not in mental and physical inertness, but philosophical activity, do battle with the opposing forces of vice and immorality in the world with tenfold vigour, having his Sundays as so many finger-posts on the road to happiness, pointing blandly, yet inexorably, to the higher attributes and ends of life—the hopes and aspirations of the truly great in the world, and the Christian man's ultimatum for ever.

Alas ! that Sunday should be anything but a Sabbath with us—alas ! that candour demands that we raise the curtain which veils things as they are, for painful is the spectacle. Sunday is not to the working man what it ought to be. There are some men who are *compelled* to labour on that day—as the omnibus drivers and conductors, and other public servants. We say compelled, because personal inquiry among, and acquaintance with, them

proves beyond the shadow of a doubt that, were they not obliged to *work* or *starve*, they would *choose* to rest on the Lord's day. Indeed, this is no wonder; they are engaged daily in their employment for fourteen or fifteen hours, from which period of time they have something like an hour for meals, &c., and during the whole of the remaining thirteen they are busily engaged in the vulgar, unpoetical, and morbidly exciting duties of the calling to which they are bound.

When we add to this catalogue of grievances the total loss of Sunday, how can we wonder that, deprived of the material and opportunity for reading and thought, without adequate time for ordinary domestic intercourse and affection, fagged both in mind and body, they are too often the most animalised and impulsive men in England? Their circumstances, as well as their tongues, demand the assistance of all true philanthropists.

But the most respectable class of artisans are not exempt from many of these inconveniences. They labour early and late during the week, and, when Sunday comes round, abandon themselves to one of two courses, in too many cases—either they waste the day in listless idleness, or spend it in roaming about in gangs, and fill up the time so valuable and hardly earned in intemperance, folly, or immorality; the great source of discontent in this case being the voluntary character of the impost. It is needless to specify instances, when all are well acquainted with the general facts; but, lest some should taunt us with hazarding assertions which cannot be proved, we challenge them to visit the principal metropolitan resorts of workmen for the weekly purchase of “every-day commodities,” such as Somers Town, the New Cut, Whitechapel, and other places, and test the accuracy of these state-

ments, which are too fully borne out by the reeking crowds of unwashed, slovenly-dressed individuals who, from 8 a.m. to 12 a.m., render these districts unpleasant and impassable. What hold can the home of a man have upon him who spends his leisure time in this manner? But little.

He should, with all the care and pleasure of a father, be watching the educational progress of his little ones; studying the budding developments of character, and seeking to improve them; he should, by acts of kindness, for which he has no other opportunity, rivet himself to the hearts of his family; and, imparting lessons of courtesy and love, leave his home on the Monday bettered by his Sunday stay in it. For all these, and kindred offices, Sunday offers the best opportunity.

How we pity the want of penetration which distinguishes the ideas of those who would have the "pearl of days" to be no more than a holiday to the working man! It is they who degrade his intellect to an almost brutish level, by driving him from what should be the dearest place on earth—his home; and teaching him that the best spots for intellectual advancement, the study of theology and the practice of religion, are those which lie away from that home, to reach which a man must toil and labour for the whole day. Who can tell the amount of influence which the example of the father of a family will have, even in the production of cleanly habits?—if he rise early on the Sabbath morn, treat himself to the luxury of a good wash, don his best clothes, and be in readiness to meet his family at the breakfast table, instead of wasting the precious hours in sleeping off the effects of Saturday night's debauch—appearing with the bland smile of healthy affection on his countenance—diffusing his paternal

good wishes all around—then he may lawfully expect that his example for good will be followed, but only in proportion to his maintenance of the distinctive character of this golden day, with its legitimate change of costume, relaxation of countenance, and elastic tread and conversation.

While on this subject, we may as well inquire what may be the reasons why a change of dress should take place on this day? There are some pretty and instructive ideas which necessarily occur to the mind as illustrations.

With Saturday night the *business* of the week closes. The workman wends his way homewards from the factory, the workshop, or the building, richer by his week's earnings than the morning saw him; his face smiling and serene amid the necessary dinginess of his calling; thinking of the labour of the six days as a thing of the past; grateful, if he be a man of proper feeling, to that kind Providence which has maintained his health and strength, and brought him safely to that time. Not for him is the laugh of the bacchanal, the smirk of the courtesan—not for him is the flowing bowl, the foaming tankard—he has no wish to drown his thoughts in opiate potations, but home he goes.

With the thought, the act, and the burden of toil, it is truly befitting that he should relinquish its insignia. As the warrior throws away his sword and shield, and unbuckles his glittering armour when the fight is over, so the workman, when released from the business of labour, casts away its implements, and abandons himself to the luxury of Sunday attire. A change of costume, at this time, is typical of enlightenment—is the external signification of thoughts of new and different matters; not merely is it the parrot-like repetition of worn-out,

fashionable sentiments, but should show the adoption of sublimer thoughts, studies, and nobler pastimes.

When will the time arrive that British working men will see these things in their proper light—not look upon Sunday as an heirloom merely, but as the only opportunity for the development and elaboration of superior aspirations—as the gift of a beneficent God, liberal in His dispensations, and bountiful in the distribution of His gifts?

When this is the case, and men, discarding the idiotic dreams of the sceptic and the secularist, combine with the study of humanity and its requirements the subject of the Deity and His demands, a great day will dawn in Britain, which shall “clothe her with light as with a garment,” crown her head with the greatest glory of a nation—a moral and religious idiosyncrasy, which shall shed its beaming glories on all around, and testify to the advancement and progress of the greatest nation in the world.

ESSAY XII.

BY R. OSWALD WILKIE, GARDENER.

To the working man, above all, Sunday is a blessing—whether it be spent in religious exercises, or in taking that rest or recreation so essential to the physical and mental health.

The fact that the mind and body of man are very closely, though undefinably, connected, and that the healthful energy of the one depends, in a great measure, upon that of the other, is a great argument in favour of periodical intervals of relaxation from toil, whether mental

or physical. The occupations in which the several classes of working men are engaged all tend, in a greater or lesser degree, to wear out the system. They are all, to some extent, onerous. Let our employment be what it may, however healthy or pleasant in itself, or suited to our capacities, it cannot be long continued, without occasioning a desire for rest, awakening a longing for change and relaxation, which, if ungratified, have ultimately injurious effects. And, if this be true with regard to pleasant employments, what must it be in relation to those of an unnatural and unpleasant nature, wherein the working man is constantly inhaling pernicious gases, which lay the foundation for numerous diseases? Can it be matter of surprise, therefore, that he looks forward to Sunday with pleasure; and regards it as the weary and benighted traveller does the distant light, which promises repose?

The English have a favourite axiom, which says, "All work and no play make Jack a dull boy." There is truth in the saying, and the author of it, whoever he was, deserves the title of philosopher; and, although the proverb was applied originally to children, it is equally applicable to those of mature growth. The effects of overtoil and confinement are painfully evident, notwithstanding the existence of Sunday, and the relaxation and liberty it brings. We cannot pass through the streets of any of our large towns—at those times when the working classes are seen hurrying to and from their work—and look upon the many pale, melancholy faces which meet our view, without feeling that the working man needs more rest, more recreation, or, at least, more time to breathe the pure air of heaven. And if the working man, inheriting, as he does, the privilege of one day's rest every week, finds his mental and physical faculties impaired by exces-

sive application to labour, what might we expect his condition to be if he had no Sunday at all to enjoy ? It is painful even to imagine such a thing.

The chief advantage of Sunday lies in the opportunity given to the working man of spending a few hours in the country. Let his home be where it may, even in the heart of the great metropolis itself, if he has the will, he can wander forth to some green spot, where he may forget the drudgery of the past and gather new strength for the struggle to come.

I am by no means advocating neglect of public worship on Sunday, even by the working classes, who, shut up day after day during the week, require so much the health-restoring influences of country air. Far from it ; but public worship, like most other things, has a point, beyond which if it is carried, it can do no good to either soul or body ; and that point must depend upon the circumstances, the mental and physical condition, of the respective worshippers. God cannot * expect us to sacrifice our health to religion, by breathing the fetid atmosphere of crowded churches for many hours together, when the state of our bodies demands fresh air, and that of our minds the liberty of action, necessary to relieve them from the engrossing affairs of every-day life.

While a portion of Sunday should unquestionably be devoted to public and private religious exercises, a part of it may be wisely and consistently spent in the green wood or by the river side. While our soul's welfare should be our first care on Sunday, our bodily health should not be overlooked ; and I may safely say, that the heart which cannot worship God amid the scenes of His creation, is ill prepared to worship Him in His sanctuary.

* We presume our author means "does not."—ED.

For the cultivation of domestic affection, Sunday offers peculiar advantages to the working man. The burden of his toil is laid aside, and he has a sense of freedom which he cannot find on other days. The master's eye is not on him, and the harsh voice of the overseer is silent. Instead of the stifling atmosphere of the workshop, he breathes the purer air of his own home ; instead of spending long, weary hours in toil, he finds himself at rest, in the bosom of his own family. He has exchanged the deafening sound of revolving machinery, and the hurry and bustle of every-day life, for the pleasant sound of loving voices, and the peace and tranquillity of his fireside. Such seasons are to domestic affection what the genial showers of summer are to the grass of the field—restoring it to freshness and beauty, and giving it strength and vigour to grow more abundantly.

Excessive labour is a great enemy to domestic affection. Many a poor wife has wept bitter tears in her husband's absence, as the memory of his harsh words, or his actions, betraying unkindness, or cruel indifference, still rankled in her heart. The wife did not know, perhaps—possibly, the husband never guessed—the primary cause of those tears, flowing from the wounded sympathies of a tender nature. Much of this, however, is attributable to the irritating and spirit-depressing influences of too much bodily or mental labour. All are not able to leave in the counting-house the cares of business. How many can shake from their tired limbs the effects of a day's hard work ? Few can pluck from their memories the unguarded language which masters too often, themselves overworked, cast at their workmen, and which, rebounding, strike with double force the hearts of their families at home. Can we wonder that at times the working man

comes home with a cloud upon his brow, and his heart closed against the sympathies of his wife and family, which, however soothing in general, serve only at such times to open afresh the wounds inflicted upon his sensitive nature ?

How grateful the working man ought to be for Sunday ! How strenuously he should oppose any attempt to defraud him of the numerous privileges it confers ! Although it is a subject of regret that so many misspend—even abuse—the Sabbath, by their indulgence in habits of the most degrading character, still I believe the majority of working men appreciate its advantages, and apply it to better and nobler purposes.

The due observance of Sunday brings its own reward along with it. It has its own peculiar pleasures, the memory of which will lighten our burdens, and cast a ray of sunshine upon the dark paths of life. In after years our children may bless us, as they look back to the Sunday teachings by the humble fireside—instructions which may have formed the basis of their moral character, and, we will hope, laid the foundation of their success in life.

Sunday dress is not without its influence upon the moral and physical character of the working man, while it cannot be denied that, in many instances, Sunday dress excites in the minds of the wearers a ridiculous amount of vanity. Yet, *when properly adapted to the social condition of the wearer*, it is productive of many good effects. Besides giving an appearance of respectability, it tends to promote cleanliness, which is considered, in itself, if not a Christian virtue, at least a domestic one. Among the younger members of the working man's family it becomes an incentive to diligence in whatever they are employed ; it begets habits of a careful and provident nature ; and

brings into requisition those miniature savings'-banks, with which every child who has to earn his own pennies is familiar.

Every respectable working man likes to appear what he is ; and to accomplish this he must have a respectable dress for Sunday. He has no wish to be classed with the idle and the dissipated, who generally appear clad in filthy rags. The desire is no doubt a laudable one, and ought to be gratified, provided it can be done without infringing upon the more necessary comforts of his family.

An excessive love for dress frequently becomes a great domestic bane, as is evident from the flourishing condition of certain establishments, where dress can be procured without ready money, the price of which is paid by instalments. It is impossible to describe the misery such a system entails upon the families of the working poor. The glare of gaudy apparel exposed in the windows, and the apparently facile mode of obtaining it, prove, to many, temptations too strong for them to resist—and the result is, that before the articles received are paid for, the victims of dress and vanity have to pinch and starve for many a day ; otherwise they are served with a summons, which has the unpleasant effect of conjuring up visions of small-debt courts, distress, prisons, &c. &c. Then the privations begin in earnest ; and it frequently happens that, as a last resource, the dress obtained in this manner is taken to the pawn-shop, and pledged for what will, for the time being, calm down the threatening aspect of affairs.

The influence of suitable dress on manners and deportment is becoming more and more apparent every day. Passing through the streets of a large town one Sunday, not long ago, in company with a friend, he remarked, " We see no working men in the streets now

comes home with a cloud upon his brow, and his heart closed against the sympathies of his wife and family, which, however soothing in general, serve only at such times to open afresh the wounds inflicted upon his sensitive nature ?

How grateful the working man ought to be for Sunday ! How strenuously he should oppose any attempt to defraud him of the numerous privileges it confers ! Although it is a subject of regret that so many misspend—even abuse—the Sabbath, by their indulgence in habits of the most degrading character, still I believe the majority of working men appreciate its advantages, and apply it to better and nobler purposes.

The due observance of Sunday brings its own reward along with it. It has its own peculiar pleasures, the memory of which will lighten our burdens, and cast a ray of sunshine upon the dark paths of life. In after years our children may bless us, as they look back to the Sunday teachings by the humble fireside—instructions which may have formed the basis of their moral character, and, we will hope, laid the foundation of their success in life.

Sunday dress is not without its influence upon the moral and physical character of the working man, while it cannot be denied that, in many instances, Sunday dress excites in the minds of the wearers a ridiculous amount of vanity. Yet, *when properly adapted to the social condition of the wearer*, it is productive of many good effects. Besides giving an appearance of respectability, it tends to promote cleanliness, which is considered, in itself, if not a Christian virtue, at least a domestic one. Among the younger members of the working man's family it becomes an incentive to diligence in whatever they are employed ; it begets habits of a careful and provident nature ; and


brings into requisition those miniature savings'-banks, with which every child who has to earn his own pennies is familiar.

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on Sunday." Although the majority of those we saw were in reality working men, yet no common observer would have been able to distinguish between the employed and their employers. It was not so much their dress—which, of course, was good—that elicited my friend's remark—as their manner of wearing it. The perfect ease, the quite-at-homeness they seemed to feel in their Sunday dress, and their appearance of quiet yet firm dignity, as they passed along the streets, was something very different from the clownish appearance working men presented not very many years ago. It appears that a taste for dress, combined with the growing intelligence of the working classes, bids fair to lessen the vast distance which has so long separated them from the higher classes of society. It is to be regretted, however, that, with his Sunday dress, the working man, generally speaking, lays aside his Sunday manners. To see the same men going to their work, any morning during the week, we should observe a marked difference, not only in their dress, but also in their deportment. Then the operative is seen hurrying along, arrayed in fustian, generally ill-made, and presenting the appearance of having been, to use a common expression, "pitched on with a hayfork." His hands are frequently stuck deep into his trousers' pockets, while he pulls away with might and main at the short cutty pipe he holds in his mouth. This, to him, may appear consistent with his position in society; but as there is no good reason why a working man should not be a gentleman, there is, therefore, no reason why he should not maintain a gentlemanly bearing on week-days as well as Sundays. He may attach too much importance to dress as a means of producing an appearance of respectability. It is, no doubt, a great assistance; but there are many



other things of greater importance which go toward the making up of the gentleman. Dress a gentleman in fustian, and place him at the anvil or the turning-lathe ; deprive him of rank, wealth, everything but his inherent qualities, and compel him to work for his daily bread—he will be a gentleman still ; he could not pass for anything else : his language, his manners, his conduct, would reveal the fact.

Working men complain of the haughty and contemptuous manner of their employers toward them, and, naturally enough, feel a spirit of resentment and indignation rising within them, which engenders a longing desire to be placed upon an equal footing with their superiors. This cannot be, however, so long as a man's wealth is the principal criterion of his respectability. Nevertheless, the working man's condition is capable of great improvement ; and the time has come when the rich and the great have begun to regard the sons of toil as their fellow-men. They are stretching forth their hands, and saying to their poorer brethren, "Come up hither, but leave behind your ignorance, your filthy and dissipated habits, your uncouth and boorish manners."

Let working men's dress be decent ; let them practise habits of economy, cleanliness, and sobriety ; and if they would associate with gentlemen—if they would be gentlemen themselves—let their language and manners be consistent with the position to which they aspire ; but, above all, let intellect be their chief leader in their upward course, and they may depend upon it, if they do not enjoy the luxuries of the rich, they will assuredly secure their confidence and respect.

The two prize essays, as well as the three others to which smaller premiums have been awarded, chiefly discuss the moral and material advantages of Sunday, while they allude more slightly to the religious aspect of the question. All the authors advocate a quiet and peaceful, though by no means an ascetic manner of passing the day of rest; considering the topic, almost exclusively, as it regards the working classes.

Apart from its religious origin, the essayists consider that the Sabbath, or cessation from labour, was appointed by the Almighty, in order that our wearied powers, in constant action for six days, may receive the rest which the constitution of man requires, in order to ensure their healthy exercise.

On this point, G. W. Newton, letter-press printer, tells us that, "Amid the bustle of business, the Sabbath, to the working man, is what the crystal spring is to the parched traveller on the arid plain—refreshing and cheering him on his journey of life. It is far more beneficial to the man of toil, than the glittering nugget is to the Australian miner. It brings in its train advantages of the utmost importance, and which, if man rightly avails himself of, will sweeten the bitter cup of toil, and secure eternal happiness in that 'bourne from whence no traveller returns.' In enumerating some of these advantages, although of necessity very shortly, we would solicit the thoughtful consideration of all our fellow-toilers to the occasional hints as to their practical improvement. It is our earnest desire to see the status in society of the working classes raised, and we feel convinced that nothing will more promote this end than by their availing themselves of every advantage presented by the seventh day's rest."

G. G. Horton, sail-maker, and Wesleyan local preacher, remarks that :—"There is *health* in our Sunday, considered simply as a *day of rest*. Any human being, however vigorous in body or mind, if manually or mentally active throughout the six days of the week, will find, by an unmistakable experience, that in order to resuscitate his impoverished strength, and thereby prevent sickness and decline, Sunday is essentially demanded. Vastly as we are nightly indebted to 'tired Nature's sweet restorer,' a week of continuous application imbeds into body and mind a wearied, languid impression, which the full power of a complete day's holiday is alone able to healthfully throw off, and 'perfect, by its repose, the animal system.' Thus, 'the appointment of Sunday is not simply a precept partaking of the nature of a political institution, but is to be numbered amongst the *natural* duties, if the preservation of life be a duty, and the premature destruction of it a suicidal act.'

"In cases where labour of any kind is excessive, even the rest of Sunday cannot prevent the speedy waste of life. Extra food may be taken, and stimulating beverages may be used ; still nature will be unable to meet the exorbitant demand, and wither before the goading tyranny of its oppressor. In all such cases, men place themselves, or they are placed by their fellows, in a condition which requires more help than a wise and beneficent Creator has seen fit to render by the *one day* He has ordained for rest. But if in our weekly labour we are not subjected to inordinate demands, but temperately work and rest, still we will find no lasting ability to sacrifice the energy Sunday communicates. It is not indolence that asks for Sunday's rest—it is not pleasure alone that pants for this holiday—it is *health*. Hence, when Sunday's mild voice

announces rest, it is the highest prudence to at once obey the summons, and put all our secular activities aside.

“Imagine that Heaven’s day of health was obliterated,—the working world would hasten to feebleness ; succeeding generations would sensibly weaken ; man’s happiness would fade with the same rapidity, and life would be lighted up and blown out like a taper. If but a few Sabbathless years had passed over England, adding the waste that each week’s labour leaves behind it, we should have assuredly found to-day in city, town, and village, a spent and haggard population, spiritless in every enterprise, bending and looking to the dust for final relief. Therefore, in obedience to Divine direction, let every man seek to secure the best possible advantages of his Sunday, or cease for ever to murmur against those benign laws of the Creator which have inseparably associated health with its observance, and debility and disease with its waste and profanation. As health is clearly among the best enjoyments of life, society might reasonably be expected to eagerly avail itself of what Heaven has so clearly provided to promote it. To protect us from the injury of others is a plain duty of law ; but that State enactments and the public money should in any way be required to resist and meet the results of our own indifference to health, is derogatory to the wisdom and prudence of the national character, and casts dark ingratitude upon the care and bounty of Nature.”

Cleanliness is the first material benefit which the Sabbath affords to the working man.

G. G. Horton says that :—

“Sunday, in a special sense, supplies the great *inducement* to cleanliness. We may be inclined to take special pains to wash the labour-soiled body, when we

have a complete day in which to enjoy its comforts. If cessation from toil for a short period each night induces the working world to a regular partial cleansing of the body, although an hour's engagement on the following morning will in many cases cover it again with sweat and dust, it seems a natural consequence that when a whole day has to be spent entirely apart from such annoyances, a more extensive personal cleanliness will be attended to ; and throughout the land every Sunday proves that it is so ; but as it is only on that day, among all the seven, that the millions present a completely renovated aspect, then common justice must give Sunday the credit of this vast improvement. It is the same with clean and improved apparel. Working men, in consistency with their circumstances, can only *afford* to put it on as it is not to be exposed to the rough usage and defilement of labour. It is similar with the cleanliness of our homes. The person and the dress being clean, the house must, upon the same principle, exhibit a correspondent character of purity. Cleanliness is thus secured link after link—the first being formed by the protracted period of exemption from labour, *Sunday* ; the second, better dress worn in harmony, with the removal of all exposure to damage, and a clean body ; third, the house scoured, sweetened, and put in order, with the other improvements that are to be enjoyed within it. And as an additional enforcement to all this, the members of the family are usually all at home to share in the advantages this general cleanliness supplies.

“Take away Sunday, and make it a day of labour, and who can perceive, as far as working men are concerned, that cleanliness in any *special* manner would be observed ? The probability is, that if Sunday ceased to be observed as a day of rest, even ordinary attention would not be

paid to this great source of general health and comfort. Sunday, by furnishing the most and best time to reap the benefits of cleanliness, elevates and strengthens the taste for it ; and the respect paid to this object during the other days of the week, may be fairly put down as the minor effects of the self-same cause. * * * *

“A fixed and palpable example of cleanliness, such as each Sabbath-day supplies, has, like every other national practice, a great, attractive, and compulsory power in it ; and where but a feeble and indolent disposition for cleanliness exists, the great tide of a nation’s common usage will, in the largest majority of cases, force the lazy and disorderly along with it. Many homes among the poor, that are washed out weekly and put in order for Sunday, are, in point of furniture and general appearance, so bare and wretched, that if it were not that better homes everywhere around them are systematically cleansed for the Sabbath-day’s enjoyment, these uncomfortable dwellings would certainly be left to produce all the miserable and contagious results consequent upon the neglect of sanitary exertions. With all the benefits derived from one clean, pure day in each week, a considerable portion of the immoral and ruinous practices of intemperance evidently originate from the filthy and neglected condition of many poor men’s homes : their aspects are revolting, their atmosphere impure and offensive ; so that for a man to have to say such a house is his, is to degrade him in his own eyes. *Self-respect* seems to push him to the door, and his social nature, unless governed by strong moral principles, points him into the clean and respectable ale-house or tavern, which he must prefer to enter, though aware that waste and evil lurk within it.

“Sunday, inspiring and sustaining the wholesome

practice of cleanliness, in respect to person and habitation, its influence is visibly extended into the public streets ; and the impurities that are put out of doors are next put *out of sight*. Market-places and streets are swept, and the Sabbath in its holy majesty walks abroad, as if all men felt that to becomingly receive such a pure day from Heaven, the common ground should be clean, to meet and welcome its Divine footsteps. It is unnecessary to prove that *comfort* is among the natural rewards of cleanliness, as misery and disease are the inevitable punishments of physical impurity. Besides, it is well known that whatever tends to increase the happiness and enjoyment of mankind, tends at the same time to the elevation of their general character ; and thus various streams ramify from this simple but pure fountain, and nourish into strength, utility, and beauty, other and better principles and habits of life."

G. W. Newton :—

"As Sunday draws near, what washing and scrubbing there is in the artisan's little home ! Everything is inspected and put in proper trim ere that day arrives. The industrious and careful wife endeavours to have all in readiness by the time her good man leaves work ; and when he comes home, with what a gratified smile he salutes her ! How the children cluster round his knees, while the lamb of them all nestles in his bosom. And then in the evening there is the 'wash all over' for the children, in preparation for the morrow.

"With some wives, however, there is a practice productive of much misery, and that is the habit they have of delaying their household duties till late in the evening, and when the husband comes home he finds everything in disorder. Already jaded with his week's labour, this

state of things only tends to irritate him, and often he hurries forth to seek in the tap-room the comfort denied him at home. Now, we would urge very strongly on the female portion of the working classes the great importance of so arranging their household duties as to induce husbands, fathers, and brothers, to consider themselves most happy and comfortable at home. We would recommend that they should make it a rule to have all cleaning operations completed at least an hour before the accustomed time to leave work. This would avert many bitter words, while they would be amply repaid by the pleasure evinced.

“There are also two or three days in the week occupied in washing and ironing the linen required for the Sunday’s change. What pride the wife evinces in her snow-white linen! She values her husband more when he has on the nice clean shirt and collar. ‘You look as well as ever you did, James,’ she says; and then a smile of satisfaction gleams in her countenance.

“Then there is the extra bath indulged in, the extra wash and shave—all showing how the Sunday stimulates them to cleanliness: anxious to appear and feel themselves something better than they do on other days.”

D. M’Burnie, late dyer, and one of the authors of the *Essays on Mechanics’ Institutes*, says:—

“We assume, therefore, that the setting of such day, or season, periodically apart for these objects, was in strict accordance with reason and eternal justice; as well, as far as man is concerned, as in obedience to Divine commands. As regards sanitary laws, it is all but of infinite importance. For though the evening’s relaxation of Saturday, after the toil through the week, does much to infuse fresh vigour into the jaded frame, the whole of the succeeding day

devoted to other objects than labour, is vastly more beneficial ; not simply because man may rest, and read, or write, attend Divine worship, or, when dwelling in towns, visit the surrounding country or the sea-side, but, also, because in connection with it, a degree of cleanliness is considered inseparable from it among decent families and households, equally as conducive to health as relaxation itself. It is not, at all times, possible among the families of the working classes for the mother, or manager of the household, to keep everything within as trim and neat as they might desire, because the week's work must be gone through, and all daily wants, as far as possible, supplied, before the members of the family can appear clean and healthy on the Sunday ; and on Saturdays, in this country, at least, a thorough cleaning out of the house and appurtenances is considered as necessary for health as a change of linen for the person, or ablutions, to purify and open up the pores of the skin. Sunday is thus ushered in by sanitary, as well as high moral and religious observances ; and relaxation, indeed, without such cleanliness, would only have comparatively little tendency to promote health. In many of the avocations of life—working in iron foundries, in mechanics' or blacksmiths' shops, and in many others which begrime and dirty the skin—the individual, every Saturday night, if not every night during the week, is sure to undergo a thorough ablution, to throw aside the equally begrimed clothes he wore through the week, and become, as it were, a new being—sprung from the chrysalis to a new birth, and moving abroad with fresh vitality and vigour. When the person, like the dwelling, is thus rendered more pure and healthy, the system of every member of the family feels recruited from the effects of muscular labour ; and then

relaxation and exercise, when not too violent, is of priceless value, when the open sky and the atmosphere is pure and bracing."

Cleanliness having been secured, D. M'Burnie continues :—

"Without such relaxation, and the inhalation of fresh vitality from the external scenes and associations of the country, when it can be reached, rest at home, however clean and healthy, for the adult, and more particularly for children, who, above all things, abhor imprisonment among the family on the 'silent system,' is, in itself, a source of weariness. Nor, if the laws of health are to be observed, should an excess of sleep be indulged in on Sundays, as some are frequently inclined to do, from the erroneous notion that they are thereby more thoroughly regaining their wasted vigour, and the better preparing for the following week's labour. Seven or eight hours' sleep, under ordinary circumstances, is perfectly sufficient to refresh the body, and more may be injurious, as renewed exertion is necessary to keep the fluids of the body in circulation, and prevent any tendency to those morbid secretions which often end in internal disease, or a bloated frame. To those especially whose labour, intellectual or otherwise, is of a sedentary nature, the sanitary influences arising from the Sunday's relaxation, and exercise beneath the open sky, are incalculable. And all this, with all necessary cleanliness at home, may be duly attended to without, in any degree, neglecting religious services in church or chapel, or of duly training up the young in the duties of morality and religion. For the agricultural labourer such out-door recreation on Sundays is less necessary, but even he should not then doze and sleep away his time, for everything like necessary exercise

is sanitary, and cleanliness, we are also told by a high authority, 'is next to godliness.'

"Much, therefore, has already been done, by the proper observance of this one day of the week, so mercifully set apart, and much more might still be carried into effect, if all would exert themselves to produce the greatest possible amount of good. Formerly, when neither governments nor municipal bodies paid much attention to sanitary matters, and enforced no regulations for carrying out-door cleanliness, as regards cesspools and other nuisances, in the neighbourhood of dwellings, into effect, in-door purity and cleanliness had less influence in averting disease and securing health. But now, increased facilities are found on every hand, in most towns and districts; the smoke nuisance is better carried off; sewerage and drainage of towns attracts more attention; supplies of pure water are more plentiful; and all available machinery is put in operation to check the progress of the decimating pestilence, and promote the public health. And the result of all this, as we have shown, is particularly apparent on Sundays."

The essayists consider that the better dress usually worn on Sundays is most beneficial, both morally and socially, to the working classes.

On this subject G. G. Horton tells us that—

"Sunday, in agreement with its own purity and dignity of nature and character, insinuates into the common tastes of society that self-respect which leads not only to cleanliness of person and habitation, but also to *decency of attire*. These results are always found less or more in pleasing association with Sabbath observance; and, in fact, wherever the day itself exists, the exceptions are confined to individuals whose indolence or poverty

disqualify them to procure a share of the respectable clothing worn by the masses, or whose extreme dissoluteness of habits have destroyed the invaluable sense of all self-importance, and hardened and soured the feelings against whatever is prized and adopted by the judgment, prudence, and virtue of mankind at large. As the most ordinary perception dictates appropriate habiliments for all the varying avocations of life—and we everywhere meet with them in society, from the common labourer in the workshop to the merchant on the exchange—it can be nothing short, if it is nothing more, than a deep-seated and universal sense of the *highest propriety*, which on the day of rest so completely unrobes the world of its common garbs, and clothes it with those tangible expressions becoming a period of better life and more honourable privilege. * * * *

“In the matter of mere external appearance, it is the especial demand of the millions in the necessary meanness and soil of labour, that there should be the frequent recurrence of a day wherein the human form should sensibly express the common aspiration to throw off all brute aspects, and look like man. To the greatest bulk of mankind, Sunday presents the best, if not the only, opportunity to do this. Nature tells us that external appearances are not overlooked by God. Creation is not all designed for mere necessity and simple utility : beauty and loveliness everywhere live among the works of God ; and shall man, created but a little lower than the angels, though now fallen, have no season granted to him in which to harmonise in appearance with what is everywhere so attractive and elevating ? He shall. *Sunday* comes weekly to him amid the dark depths of his sunken state, and surely it is his duty to yield himself to the

lessons and inspirations that even the natural universe is so manifestly adapted to supply. Many of the bright robes that Nature puts on have, as it were, but their short season of display. Yet the untiring hand that bedecks the rose of Sharon, and overlays the simple essences of material things with ten thousand glowing charms, continues to re-clothe the dismantled earth season after season in beauty and glory, with which Solomon in all his robes of regal splendour had nothing to compare, and of which the God of Nature expressed his pleasure. If we turn from creation to the temple of grace, which Sunday opens to the worshipping world—its high sanctities, its enlightened, moral, pious throngs, embracing multitudes from the wealthiest and noblest elevations of life—we ask, is there not in all this, argument as well as example, enforcing the duty of befittingly attiring ourselves for Sunday?"

G. W. Newton :—

"We regard it as one of the pleasures of the day to be able to cast off the work-stained habiliments of the week for the clean and decent Sunday suit. A dress of broad-cloth commands more respect than one of fustian. A feeling of honest pride and independence animates the working classes in this matter. Their work-soiled dress marks them out from the higher classes—a sort of distinguishing mark not at all agreeable to British pride. The Sunday suit demolishes this distinction, and on the Sabbath the artisan is not known from the merchant.

"There is far too great a tendency in the younger portion of the labouring classes, the females more especially, to make Sunday a day of extraordinary display in dress. Young men, too, spend far too much money in rings and expensive scarf pins. The pleasures

to be derived from dress ought not to induce any one to indulge in extravagance in it. Indeed, we maintain that the pleasure ceases when extravagance is encouraged. So far as the purse will allow, a good, substantial, but especially neat, modest dress, should constitute the Sunday suit—no finery. A good silver watch also improves a man's standing amongst his fellows, and a proper pride in his own person and conduct."

Sunday is of the greatest value in the cultivation of the domestic affections, for, says G. G. Horton :—

"The necessary haste at meals, the ordinary fag of labour, and the frequent separation of the working members of the family, not only throughout the day, but the entire week, largely preclude from even common intercourse. Hence the simple opportunity of seeing and hearing each other is wanting, as well as much of the ability necessary to improve what of social material is afforded. Thus it is only on Sunday that the scattered and ill-prepared fragments are re-collected, put under a fresh polish, and placed once more in that sweet, Heaven-built edifice, called 'home.' Let Sunday cease to return, and the very ties of blood would ultimately weaken out of existence, or be recollected and acknowledged with the coldest indifference. But the regularly returning Sunday will not allow affection to die, even in the poor man's dwelling. Six days' bustle or distance is unable to transmute kindred love into a hardness that the Sabbath's social fires cannot overpower and restore.

"Sunday is not only a day at home, but a day of many mutual privileges. The members of the family, from head to foot, look at each other in an improved externalism; they sit down together at a better table; the natural topics of the day are more elevated than

common seasons suggest; the paternal and maternal fountains gush forth their week-pent affections over all the house; nature impels the parents to draw out the warmest feelings of each young heart—then how bright and divine is Sunday in that little dwelling! Domestic affection, so naturally cultivated through the favourable advantages of Sunday, expends not all its glow and power within the narrow but happy precincts of home. *Family advancement* is no uncommon fruit of this amiable feeling: it unites the household resources to contend more successfully with the opportunities that business-life supplies, strengthens the good faith so essential to commercial transactions, and throws the best mutual sympathy into the depressing exigencies of failing enterprise. If common ‘union is power,’ apart from all kindred affection, pure brotherly combinations may be reasonably expected to surmount the waves of life with accelerated buoyancy and more lasting vigour; hence Sunday, in its domesticating influences, is the potent spirit of the rising household; the family ‘rods’ [are] in a close and tight bundle, which hands nerved with envy and fraudulency may long try to break. Thus the day, so unworldly in its looks, may really in the end bring more earthly treasures to our homes than when all of heaven seems far away from the hours of common time and toil.”

G. W. Newton remarks that—

“The Sabbath is generally the only day in the week on which the whole family of a working man are together. Nothing does more tend to cement the ties that bind them together than the parent being in their midst, and suggesting and carrying out plans for their mutual benefit. The blessings of home, however humble it may be, are on this day seen in their happiest way. The son or daughter,

it may be, labouring in a neighbouring town, long to be with the guardians of their infancy. All the family meet at the social board. The parents counsel their children; point out to them in forcible language the dangers they may meet with; direct them wisely, with a view to make them honourable and useful members of society; no high-flown ambitious ideas, but rather a sterling practical worth, which will give them solid principles from which they may never swerve. Thus, will a mutual love grow; the children become the pride of the parents, and they, in return, the pride of their children. Happy result of Sabbath associations!"

D. M'Burnie:—

"Passing from the sanitary view of the subject, let us consider what has been done by the working man, by the cultivation of domestic happiness among his family on Sunday. Let it not be supposed that the domestic affections should be suffered to lie dormant through the week, and only, like a suit of better clothes, be brought out to be worn on Sundays; for when parents are influenced by natural feelings and affections, and have trained up their children with care, tenderness, and undissembled love, few domestic broils, especially on Sundays, will occur. Children, in early life, are taught more by example than precept; and, in bringing up a family, the looks, the attitudes, and words of parents towards each other, on week-days as on Sundays, will almost inevitably be so impressed upon the minds of the children, as to render all erasure next to impossible. Home is thus a domestic school, the good or evil influences of which will last through life; and, though taught both by precept and example elsewhere, and amidst the stern realities and conflicts in the world, it is at home where the young and

tender affections are first seen to bud, where the earliest bent is given to the unformed mind, the earliest direction to the opening thoughts ; and from which, as 'the child is father of the man,' he shapes, in a great measure, his future career."

For moral and religious teaching Sunday affords opportunities which could not exist for the working classes without this day of rest. On this subject G. G. Horton remarks :—

"The advantages of Sunday as a day of *religious education* are beyond all price to the world. The opportunity to acquire this blessing is indispensable, if the results of other useful acquisitions are to be fully reached ; as it is only when our highest earthly attainments come under the immediate and practical control of true piety, that they can minister their *best* advantages. Acquirements merely moral and mental will, in proportion to their extent, generally prove beneficial to society, and we think may be regarded as invaluable steps towards the noblest estate of man ; but to these add religious knowledge and the Divine virtues, and you at once supply finish and dignity to all. But there must be some period of more than ordinary privilege, particularly if the millions in common labour are to advance in harmony with the immortal powers and destiny of man. That period must not be so *spiritual* as to totally exclude the claims of man's physical nature, or his strictly mental constitution ; and yet it must not be so sublunary that virtuous culture may not hold a transcendent place. This is the kind of day that is to properly meet the great and varied demands of the world, and this day we have in each Sunday, as it comes down bright and blessed from the Father of lights."

G. W. Newton :—

“The church and chapel to-day are thronged with inquirers after salvation. The Sabbath-school is doing its silent yet mighty work, in the moral and religious training of the young. Even our eminent statesmen acknowledge the great blessings resulting from the labour of the Sunday-school. Philanthropy is stimulated in its work of mercy. In every corner of the land God’s holy ministers proclaim the Gospel of Christ,—a Gospel which makes men wiser rulers, more patriotic citizens, kinder masters, more faithful servants. Thousands and tens of thousands on that day hear that gospel preached, while hundreds of thousands of the future citizens of the land benefit by its instructions. The blessed truths of revelation are poured into millions of listening ears ; everything strengthening the wise rule of earthly princes, and advancing the kingdom of Christ.

“In many parts of the country, special services have been instituted for the benefit of those who have not been in the habit of attending the ministry of God. These services, we believe, are doing a great amount of good, for they not only attract those for whom they are specially intended, but they are breaking down the partition walls of the great religious communities. We hope that such services will ere long be introduced into every large town, and would urge on the working classes to attend and give them their hearty support, hoping they will be induced to adopt practically in their whole life and conduct the great truths set before them.”

D. M‘Burnie :—

“Great, however, as are the advantages already alluded to, the moral and religious education which may be, and

in thousands of instances is, imparted on that day, is of greater moment still. Man, however situate, or wherever placed, still bears about with him the indelible marks of the fall. In his ignorance he requires knowledge, in his weakness he requires strength, and in his abasement he sighs for elevation ; and on this day of which we speak, so dedicated to and sanctified by God, and which, to us, seems the pathway along which thousands have ascended on high, he may, and will, if approaching the throne of grace aright, and with a perfect heart, obtain much of what he desires. The highest moral principle recognised among men in any community, is drawn from or based upon Scripture, and was enunciated by the Saviour of mankind himself, and, as such, can scarcely be dis severed from religious education, though pure moral principles may be inculcated without interfering with the distinguishing doctrines of Christianity. But where is the necessity for this ? In Sunday-school tuition, sectarianism should not be introduced ; and surely, amidst the thousands of such schools in our land, when endeavouring to enlighten the young, and to elevate their moral and deepen their religious convictions, the Cross—the magnet which attracts and draws the world—should not be kept from view. Nor is it so, for in all Christian schools it is taught ; the highest morality is inculcated through the medium of its reflected light ;—the examples of Christ and his apostles ; the lives and deaths of martyrs who died for the truth ; and the grand precepts, breathing benevolence and love, which could only emanate from a Divine source, are all impressed, in such places, upon the minds and hearts of the young. Immense as are the benefits which have flowed from these schools to myriads, since their first establishment by Mr. Raikes, they still continue to extend their

blessings; and, with the aid of home and town missions, the agents of which visit the homes of the poor, are becoming noble auxiliaries to the churches. Many of those thus taught would otherwise have received but little, if any, education at all, and many, who have received the first rudiments there, have become, in after days, brilliant lamps of the temple.

“From thousands of pulpits in our land the Gospel of truth is promulgated every Sunday, often to great congregations, who are thus at once instructed in morals, in ethics, and Christian doctrine, while the truth is pressed home upon the heart and conscience, with irresistible and living power. Many men, we are aware, preach morality and ethics, without much of the living fire drawn from above, and such may, in its way, be of some benefit to their hearers, and should not, at times, be omitted in pulpit instructions; but it is matter of great importance to know that Evangelical Christianity is now preached more than ever in this country; that the partition wall of sectarian bigotry is gradually crumbling down; that the Churchman can, on the same platform, unite in prayer, and accord in sentiment, with the Dissenter; and that the same Gospel truths are alike recognised by all. In thousands of private families also, on Sundays, the religion of the Bible, and the inseparable morality, are taught by parents to their children, often in a catechetical form, and, in many cases, by masters to their servants, and thus education, in its highest branches, is promoted; the living voices teaching truth are greatly increased, and the object of the Creator, in setting one day in the seven apart for himself, has been partially, at least, accomplished, and its advantages and utility, as regards both time and eternity, demonstrated.”

Sunday, however, should not be wasted in indolence. The same author remarks that—

“Sunday must not, in any respect, be a day of idleness, of mental vacuity, and absolute repose. We are enjoined, besides endeavouring to teach to others moral and religious principles, to perform other acts of necessity and mercy ; to visit the sick, and give what consolation may be in our power, and to attend upon the dying and offer up prayer. The physician must attend his patients when in danger ; the gas-men must attend to their labour, so as to light our streets, our houses, and our places of worship ; the policemen must, as usual, move along their beats ; mines must also on that day be drained and ventilated, to prevent the accumulation of noxious gas, so dangerous to human life ; and the seaman upon the ocean must labour at his duties. These and many other things, requiring Sunday labour, are necessary, and Christ himself, by healing on the Sabbath-day, set the example, and in many of his parables condemned the formal idleness of his countrymen. ‘My Father worketh hitherto and I work,’ was his answer to the Jews who persecuted him for healing the impotent man by the pool of Bethesda—an answer at once plain and emphatic.”

In conclusion, G. W. Newton tells his fellow-artisans that :—

“Masters respect most those men who make good use of the time they are away from business. Let the time gained on the Sabbath be well employed. On the Saturday evening do not begin your leisure time badly by indulging too much in alcoholic liquors (better, in fact, abstain altogether). Let all cleaning operations be over early in the afternoon. Make early markets. When Sunday dawns, let your object be to gain all the benefit

possible. Secure needful bodily rest, but do not negative that rest by over-fatigue. Rise from your bed as on other days, and get a morning walk before breakfast. Do not take what are called Sunday excursions, for as you value your own Sabbath rest, do not impose labour on your fellow-man. We much deplore it, when the working man indulges in anything by which his brother workman is robbed of his rest ; and this is done by the tendency towards a continental Sabbath, which, if successful, would uproot those privileges so dear to every Englishman. Be not extravagant in your Sunday dress. Those who are in the habit of spending all their money in drink or otherwise, we would recommend to reverse your plans, become sober, save money, get a good Sunday suit ; then you will enjoy Sunday far more than you have ever yet done. Do not ramble away from home, but let your company be a pleasure to your wife and children. Attend with them the ministry of the Gospel, and encourage your children to go to the Sunday-school, and follow up at home the instruction received there. Endeavour to disseminate in your family the true and holy principles of piety. Make it a God-loving and a God-fearing family. Thus will your Sabbaths be as lamps to light you on your pilgrimage—cheering you amid your toils, brightening and enhancing the joys of this world, and preparing you to enter on the blissful world to come.”

If the suggestions contained in the foregoing essays were to be followed, mighty influence for good would be thus exerted on the working classes. We can imagine no better way of passing the Sunday than that which is advocated by our essayists.

CHAPTER VI.
ON COURTESY.

ESSAY XIII.

BY J. A. LEATHERLAND, SILK WEAVER.

How near to good is what is fair !
Which we no sooner see,
But with the lines and outward air
Our senses taken be.—BEN JONSON.

THE popular phrase “a gentleman,” as commonly used, is curious and significant. It is well known that this and its kindred words, “gentility,” “gentlefolks,” &c., are not understood to apply to the working classes, but are meant to designate those above them in the scale of society. Nor is the reason of this difficult to discover. Possessing advantages which have been denied to their humbler neighbours, the wealthy have, *as a body*, profited by them sufficiently to give a tone in every age to popular manners, and in some instances to create or fashion them. Nor are the positive advantages of education, money, time, and position in society the only causes of their being distinguished as the “polite orders.” The servile nature of much mechanical labour, the fatigue of work, fretting and corroding poverty, the burden of a family dependent upon its head, and other adverse influences too numerous

to mention, forbid the working classes, as such, to rival the wealthy in those distinguishing traits which go to make up what is called politeness ; whilst the intelligent and aspiring amongst them find it well nigh impossible to attain that easy, graceful deportment which characterises the well-bred gentleman. A certain roughness and awkwardness will be almost certain to cling to them, especially when in the society of those above them in the social scale, although in true courtesy and urbanity they may not be lacking.

But it is, after all, the real, natural quality, rather than any conventional etiquette, that is of sufficient worth to be greatly cared for, and this any person of true taste and informed mind, whether a courtier or a coal-heaver, may possess. True courtesy is founded upon sound, manly sense, benevolent feelings, integrity, and sensibility ; and when to these qualities an appreciation of the beautiful in nature and art, a love of elegance, philosophy, science, or literature, are superadded, the possessor, whoever he may be, if he be guided by his own instincts, will be more truly polite and pleasing than if he had made etiquette a life-long study. Addison remarks, in the "Spectator," that half the misery of human life might be extinguished, would men alleviate the general doom they lie under, by mutual offices of compassion, benevolence, and humanity ; and terms "good-breeding" an artificial substitute for good-nature. We therefore find that courtesy is within the reach of the humblest. It is indeed enjoined by the Apostle Peter as a Christian duty. He says, "Finally, my brethren, be ye all of one mind; having compassion one of another, love as brethren, be pitiful, *be courteous* : not rendering evil for evil, or railing for railing : but contrariwise blessing ; knowing that ye

are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do good ; let him seek peace, and ensue it."—1 Pet. iii. 8—11. We have given the passage entire, because, in our opinion, it contains the essence of this virtue ; and we believe any man who reduces the text to practice will, however lowly his position in life may be, possess the qualities of a true gentleman.

Good manners may be defined as proper behaviour under given circumstances ; but courtesy, we think, includes a warmer and more sympathetic feeling. If we are not mistaken, the word is derived from *cœur*, the heart ; and signifies sincerity. And it is in this respect chiefly that true courtesy is distinguished from that hollow, assumed, conventional etiquette which is so often mistaken for it by superficial observers.

The working classes are perhaps more free from the assumption of this mock virtue than those above them ; indeed, they have long been distinguished for their honest and hearty frankness, both as respects speech and demeanour. This is an admirable trait of character, but, like most other good things, it is apt to degenerate ; nay, to sink into the lowest, and meanest, and most repulsive behaviour. There are many who, like Mark Antony pride themselves upon their plain, blunt speech and conduct, who possess not a particle of the orator's powers, but are simply coarse when they mean to be candid—insulting when they mean to be plain-spoken—and mischievous when they mean to be honest. Possessing little sensibility themselves, they are often careless of the feelings of others, and wound them acutely whilst they take

credit to themselves for "speaking what they think." No man should speak *what* he thinks, but every man should speak *as* he thinks. A man may be sincere and yet kind, and a truly courteous man will always possess sufficient delicacy of feeling to keep him from needlessly wounding the feelings of others.

• The want of respect towards themselves, and due consideration for others, has proved the great bane of the working classes in workshops and factories, and, indeed, wherever they herd together. The writer of this paper has severely felt this evil. His youthful days were spent in a factory among some of the most illiterate and low-minded anywhere to be found; where talk the most obscene, profane, and vulgar, was commonly used, and where the chief "fun" and "merriment" consisted in teasing and worrying those who declined to associate with them, and take a part in their vile practices. There is no such tyranny to be found elsewhere in England, as is often used in many of our workshops (ah, and pauper workhouses, too!) towards those who are too weak to defend themselves, or from their singularity are subject to the caprice of the ignorant. The spread of courtesy and good manners would be an incalculable benefit, were it only to operate as a check upon such dastardly conduct, and introduce the practice of mutual civility; in the meantime, we would respectfully yet earnestly urge upon those who, on account of their superior intelligence and refined tastes, are made the butt of ridicule by their vulgar shopmates, to hold fast by their self-respect, and never, in an unguarded moment, to degrade themselves in their own esteem, by mingling with or countenancing the follies of those around them.

Courtesy will generally be found to mark the intel-

ligent man, and, by disseminating knowledge among his shopmates, he cannot fail in promoting it. If his fellows try to vie with him in this respect, their manners and habits will improve—their tastes will be corrected, chastened, and elevated; their sources of amusement varied and multiplied; and they will learn to extricate themselves from the gulf of vice, or apathy, into which ignorance has plunged them; which, like the frosts and blasts of winter, binds in its icy chains the holy affections of our nature—makes the husband a churl—the wife a shrew—and the children unloving and unlovely, vulgar, and repulsive. Knowledge, on the contrary, like the sweet breezes of the south in spring, imparts to all a kindly and genial influence, and blesses the domestic circle by unlocking the affections, controlling the passions, and regulating them by the judgment, and shedding an air of grace and elegance around the cottage of the working man. The disgusting cases of wife-beating that have lately been so frequently brought under the notice of the public by the police reports, are almost always found in connection with servile ignorance; whilst, on the contrary, persons of literary tastes and acquirements, whatever be their faults or failings, are distinguished for their gentleness and humanity. In the workshop or factory knowledge will have a blessed influence. The writer would again refer on this point to his own experience.

After serving an apprenticeship among the coarse and illiterate—to whom allusion has been made—not many of whom could read, and fewer still write their own names—on coming of age he left this debasing school, and sought a more congenial place, although, by so doing, he had to learn a different branch of the business, and, in a sense, to commence the trade afresh.

It was like escaping from slavery into freedom—from pandemonium into paradise. The shop he entered was as celebrated for the intelligence and moral conduct of its artisans as the one he had left had been notorious for ignorance and vice. Gilbert's map of the world hung at one end of the room, and at spare times was often consulted. Entomological and geological specimens adorned its window-sills, and there was a book-shelf by the side of nearly every loom. In the other workshop books were forbidden, and few used to find their way there except the vile trash of Holywell-street; but it is a fact that twice as much work used to be got through in the well-conducted factory than in the notoriously bad one, although, to secure the due performance of labour, the operatives of the latter were kept under lock and key during working hours! The new shopmates were invariably courteous and obliging, and it used to be a constant practice to instruct one another by putting a round of questions from loom to loom, in the same way as children's games are conducted round the hearth in winter time. Sometimes the exercises consisted in parsing sentences of grammar; at others, spelling difficult words; at others, again, the multiplication table was bandied about the room, or the elements of science propounded. Fortunately, the work occasioned but little noise—so trifling as, when used to it, to be scarcely an interruption. The writer here breathed in a congenial atmosphere, and it has had a happy effect on all his after life.

Courtesy can be best promoted by inculcating virtuous principles. The old Romans made use of the same word, *mores*, to designate both manners and morals. And there is a greater affinity between the two than may at

first sight appear. A virtuous person must have habitually learnt to govern himself; to bridle his passions and propensities, and to knock off those excrescences (so to speak) which would otherwise roughen his character and sully his reputation. This constant self-discipline cannot, therefore, fail to polish and brighten him—his manners will be civil and bland; and having always before him the golden rule, “of doing to others as he would they should do unto him,” he will be instinctively courteous in his walk and conversation.

Or if a person is naturally of a refined mind and correct tastes, fond of elegant pursuits, and charmed with “divine philosophy,” he will learn to love virtue for the sake of its inherent beauty, and to hate vice for its coarse deformity; and, if a working man, he will be distinguished by a true nobility of soul, which cannot but exert a genial and salutary influence upon his associates and connections. Profane or ribald talk will be to him disgusting, not only because it is vicious, but because it is in bad taste, and wounds the delicacy of his nature. He will therefore always try to suppress it. Vulgarity of every kind he will despise and abhor, as ugly in itself, and of a degrading and corrupting tendency. He will particularly set his face against profane swearing and drunkenness, as vulgar vices, which characterise those that indulge in them as low fellows. If such are his shopmates, they can never be his companions; but as Fortune has cast his lot with them, he will not indulge in supercilious airs towards them, but endeavour, by precept and example, to instruct and elevate them. His opportunities of working this reformation are various. He can instruct them in the rudiments of art, open their eyes to the beauties of nature, entice them by books, and

lead them gradually, step by step, out of the slough of ignorance and sensuality in which they have been grovelling, into the broad fields of intellectual enjoyment. He can introduce them to cheap and wholesome literature, to mechanics' institutions or mutual improvement societies, and thus make them, in some measure, feel the immense advantages which knowledge gives, and it will be strange indeed if his efforts are altogether fruitless, even though his pupils are among the most ignorant and degraded of his species. The image of beauty is never quite effaced in the human heart. The philanthropic seeker may still find it there, as the sculptor works his way to the statue concealed in the stone; the exterior may be hard, rough, and cross-grained, but, if he work with patience, he will be sure, at last, to reach it, and when he has once found its lineaments, it will be a comparatively easy task to polish it, and show its marvellous qualities.

An intelligent mechanic should regard himself as a social missionary, whom Providence has called upon to benefit his brethren; he should make their welfare his constant study, and untiringly pursue the good work of reformation in morals and manners; and if he does this earnestly and unflinchingly, he will eventually find that his labours have not been in vain. Heroism can be practised in the workshop as well as in the field, and laurels as pure and unfading may be secured.

But if there be one place more than another which especially calls for courtesy and polite demeanour, it is the working man's home. The different members of his family cannot, like those of the affluent classes, isolate themselves in private apartments when anything goes wrong; they are, for the most part, obliged to meet in

common around one fire-side, and to witness each other's varying moods of temper and peculiarities ; to be affected by one another's passions and caprices, and to share the joys and sorrows of the household. Where this is the case it is evident that, in order to insure happiness, or even comfort, mutual concessions must be made ; each must give up his or her individual gratification or whim, whenever there is danger of its thwarting or interfering with the general welfare. Sympathy must spring up in the heart, and every one must learn to bear and to forbear. The wants and desires of one another must be anticipated, and little services and kindnesses mutually rendered with cheerfulness and goodwill. There must also be reverence shown to the heads of the family, and a becoming deference and respect towards seniors, as well as kindness and affability to all. An easy decorum, such as good taste dictates, must prevail, and diffuse around a chastened and pleasant influence.

Now, all this involves habits of courtesy and true politeness, which may be easily learnt by those who have a desire to promote their own welfare and the happiness of the family circle ; and where it is cherished, there, and there only, will be realised that domestic peace and social enjoyment which constitute

—————" The only bliss
Of Paradise which has survived the fall."

There is nothing which so greatly distinguishes a barbarous from a polite community as the treatment shown to woman by the hardier sex. The amount of deference paid to her affords a gauge by which the degree of civilisation and refinement attained by any people may be measured. On this account, the romantic chivalry of

the middle ages is especially interesting to the student of social progress and manners. It marks the era when those glorious impulses first stirred the popular mind which have since quickened into such glowing and expansive life.

It is pleasing to find that the past half century is not more marked by mechanical and intellectual progress than by social improvement, amongst which courtesy and politeness have made great advances. Our own age is eminently and emphatically the age of transition. Those of us who have reached the age of forty or fifty years have travelled along an isthmus which connects and divides two very dissimilar states of society. We have beheld alterations such as our forefathers never dreamed of in their wildest flights of fancy, and can remember the time when the world moved along in such a plodding, primitive, uncouth way, as our sons can form but little conception of.

Among the chief benefits which this improvement has brought is the tone given to popular manners. The rudeness of former days would not now be tolerated. A marked decorum has superseded the boorish habits of the past generation, and an air of gracefulness has reached even the cottage of the working man, and often invests it with beauty. Pretty attempts at elegance in the decoration of rooms, in apparel, in the cultivation of flowers, and in the attractions of home, are often made, especially by the female portion of the family, and there is more courtesy in the style of address between neighbours, and a greater general approximation to the manners of the upper classes. This is becoming closer with every passing year, and must be so in proportion to the speed of intelligence; so that, as hinted at the commencement of this paper, the time may come when the rich may have no exclusive title to the designation of "gentlemen," but polite-

ness will prevail generally among all ranks and conditions of men, and goodwill, courtesy, and urbanity be among the common virtues of mankind. Every philanthropist will hail the prospect of the happy era, and do whatever he can to promote its arrival.

ESSAY XIV.

BY J. SHEPHERD, COMPOSITOR.

It is very possible to understand and admire a particular line of conduct, without calling it by any distinct name. Among working men, the subject of this essay, perhaps, holds some such position: it is a virtue which people esteem in their neighbours, and practise themselves; yet the word "courtesy," scarcely ever occurs in their conversation. "Politeness," again, is a term rarely used by the operative; and, when it is named, it is generally accompanied by a tone and gesture which show it to be held in very little esteem. Thus, one term seems almost unknown to the working classes, while the other is used ironically, and, in fact, generally, to imply some supposed affectation of "fine" behaviour. It may be of use, then, to try to define the words, and place them upon a proper footing, before considering the value of the ideas for which they stand.

"Courtesy" may be described as humanity or benevolence applied to the minor concerns of life, displayed in a habit of conferring pleasure, and shunning the infliction of pain in our manners and language towards our fellow-creatures. By courteousness an adverse speech or action may be so far softened and mitigated as to become almost

indifferent ; an indifferent one, rendered agreeable ; and an agreeable one placed in the fairest possible light, and heightened with the most beautiful colours. Now, as all our words and actions belong to one of these three classes, and as we are almost continually either speaking or acting, it is evident that a habit which thus lessens the pain and adds to the pleasure of human intercourse must greatly increase the sum of our happiness, and must, therefore, be sufficiently important to deserve the study and effort necessary for its acquisition. "Politeness," although often used to express almost the same idea as "courtesy," really has a more limited meaning. It bears something of the same relation to courtesy that the rites and ceremonies of religion bear to religion itself. "Courtesy" has a very wide significance : it conveys the idea of habitual kindness—the natural, unforced expression, in ordinary actions, of a humane and benevolent disposition ; warmed by love, enlightened by wisdom, and chastened by sympathy with human weakness and suffering. "Politeness" is more artificial, and finds its most appropriate sphere in assemblages of comparative strangers, where the observance of some code of laws is required to avoid disorder and promote general comfort ; so that, although a strictly polite man may sometimes appear unnecessarily formal, yet it will generally be found, upon examination, that his conduct is founded upon that basis of all real politeness—deference to the wishes of others.

Thus, setting aside the mere words, and considering courtesy and politeness as actual systems of conduct, it is plain that popular opinion has rightly made a distinction between them. Both are desirable—both praiseworthy ; but while courtesy, springing direct from genuine, heartfelt kindness, can rarely be counterfeited, politeness is

more liable to be assumed—and, doubtless, is assumed by some—as a convenient mask for mere selfish designs. Unfortunately, those who do not feel the fervour of true piety may often master the outward forms and ceremonies of religion ; and, in like manner, there may be hypocrites in good breeding. Should a working man meet with one or two instances of such hypocrisy, he is too apt to set down all politeness as flattery for some dishonest or selfish end. Perhaps nothing has done more to discredit good breeding among worthy people than Lord Chesterfield's "Advice to his Son"—a book often foolishly given to the young, and to others supposed deficient in knowledge of behaviour. A straightforward man or an open-hearted boy naturally detests the refined selfishness which peeps out in every page ; and hence often springs a rooted hatred to all rules of conduct or writings concerning them. Books which go no deeper than the thin varnish of external politeness, without insisting upon a foundation of genuine goodwill, should be shunned as so much moral poison.

But it is evident that every good thing is liable to be misused and counterfeited ; and as a boy need not abstain from apples because he has bitten a sour one, nor a man forswear womankind because he has been once jilted, so it is in other things. Politeness, when used to cloak evil designs, is a good thing applied to a bad use ; but the blame falls upon those who use it dishonestly, not upon politeness itself. Civility may degenerate into servility, and deference into flattery—thus becoming tools whereby the unjust and designing may gain precedence of the artless and upright. Plain-spoken people, observing this, are apt to vent their anger in general denunciations of all politeness, and suspect deceit whenever they hear a civil

or complimentary expression. They may sometimes be right in their surmises, but it is unsafe to rush into extremes and judge by exceptions. Let every matter stand or fall by its own merits, and do not assume every mild-spoken man to be a flatterer or a spy.

Bullying, swearing, dogmatical assertion, and flat contradiction, so far from showing superior honesty or manliness, prove nothing except the overweening self-conceit and tyranny of the ignorant people who use them. Though such men may for a moment appear to bear down all opposition, they really arouse dislike and contempt in their hearers, and thus defeat their own object. However praiseworthy our opinions may be, it is not enough to be coarsely straightforward in stating them. If we wish to do them justice, and win the favourable attention of others, we must express them without giving offence, and with due respect for those who think otherwise. Besides, by weeding out all mere sound and bluster from our language, we are confined to real facts and arguments, and lay the foundation of a training which, persevered in, must enlarge the understanding, and render our expressions more precise. One who habitually uses moderate and courteous language in addressing others, sets an example which tells upon all his circle of acquaintances, and, in nine cases out of ten, they will address himself in the same way. It would be absurd to expect ceremonious politeness in every-day life; but if men would respect themselves more, and bestow more thought on their ordinary speech and manners, they would most certainly stand on higher ground altogether—in their own opinion, in that of their fellow-workmen, and in that of their employers.

Nothing is more criminal and mischievous than that

practice of flattering the working man, palliating his faults, and exaggerating his virtues, which has formed the stock-in-trade of too many unprincipled writers and orators, who have thus acquired a cheap popularity as patriots and reformers. But it may be honestly said that, as regards true benevolence, the root of all true courtesy, the working class need not shrink from comparison with any other. The poor undoubtedly help the poor, both by deeds and words, to an extent little dreamed of by the affluent ; and when the frequent privation and constant anxiety of most working men is taken into account, their behaviour towards men, but little more unfortunate, appears touchingly noble. In fact, were a nobleman or merchant to contribute to a case of great distress as great a proportion of his income as a labourer often does, the newspapers would overflow with praises for his princely generosity. Yet, although their benevolence, as a class, must be admitted, it cannot be denied that a working man often does a kindness in a rough, harsh, abrupt manner, which robs it of half its grace. He seems half ashamed to own himself tender-hearted, and takes a kind of sullen pride in assuming a hard, coarse manner, which he conceives to be an indication of manliness and strength. Now, although this may be an error, it has the excuse that it forms part of the English national character, and is closely linked with that hatred of sham and affectation which shuns even the chance of appearing to substitute words for deeds. It may, indeed, be considered an off-shoot of that good old English passion for thoroughness and solid worth, which distrusts mere external smoothness and ornament, as often concealing something worthless and unsound, and which has made our workmanship and our workmen famous all the world over. Praiseworthy as this love of substantial

thorough-soundness may be, however, there is no reason why it should not be allied with taste and gracefulness. A kind action surely loses nothing by being performed in a kind and courteous manner, any more than a good coat loses its quality by being worn right side outwards with its seams and linings hidden.

Nowhere are kindness and good-will more valuable than in the factory or workshop, where the comfort of those employed depends so greatly upon mutual consideration and forbearance. What can be more unwise and absurd than that half-hostile, disobliging manner sometimes found among fellow-workmen? No doubt, should one of their number fall ill, or meet with an accident, every hand would be outstretched to assist him; but as such opportunities, fortunately, are of rare occurrence in an individual lifetime, continued discourtesy almost outweighs these merely occasional kindnesses. Every man who worthily earns his wages must daily encounter anxiety and fatigue, which need no aggravation from the gibes and petty obstructions of his companions. These irritating annoyances, doubtless, usually arise from want of thought; they are not intended to give pain, and are so far partially excusable. Yet any one may learn, from his own experience of these inflictions, that they often require more fortitude in their endurance than the day's labour itself. A man appears low-spirited when he commences work: he may have left at home an ailing wife or a sick child, or may have some heavy private sorrow weighing on his heart—misfortunes to which all are alike liable. An hour or two of quiet work would set him up for the day, especially if some more fortunate comrade would bestow upon him a few hearty, cheerful words. But very often the reverse of this takes place.

He becomes for the time a kind of target; and his seriousness serves as a text to a host of sarcastic jokes, good, bad, and indifferent, which, unless he is a philosopher sufficient to leave them unnoticed, gradually provoke angry rejoinders, end in real quarrels, and beget a state of feeling which overclouds the whole day. Now, without assuming the airs of a lecturer, any friendly-minded man may quietly check the stream of witticisms, and divert the jokers to some other topic.

Personalities of all kinds must be systematically avoided by those who would associate together in comfort, though some are more intolerable than others. For instance, a man's family affairs and religious opinions must always be held sacred, unless he should be so unwise as to annoy others by thrusting them forward unseasonably, or with offensive ostentation. Peculiarities of dress or food, again, are very tender points with most people; and it is curious enough that the very man most forward in ridiculing others on such matters, is himself usually least disposed to overlook similar liberties in his own case.

The unlucky possessor of a comical face or a grotesque pair of legs is fated to be the theme of many a waggish remark in the workshop, unless he is wise enough to anticipate the enemy by laughing first himself at such singularities; but surely no generous mind will wound the feelings of another for the sake of a doubtful jest. Ridicule, in such cases, is almost as cruel as laughing at a cripple, which has been described as "knocking him down with his own crutch." Practical joking is another branch of workshop annoyances, and is so notoriously dangerous that few who have arrived at years of discretion need warning against it. It is, however, often indulged in by young men from pure love of fun, coupled with inability

to foresee its frequent evil consequences. It should be discouraged, wherever possible, by picturing to its perpetrators their own wrath under similar treatment ; but, as has been remarked, in the workshop a parable tells more than a sermon. The staid and elderly, it should be remembered, often stimulate this kind of annoyance by their want of toleration for the heedless gaiety natural to younger men ; and by too keen resentment of trifles, and undue testiness in their temper, they only heighten the mirth of their tormentors, and what might have passed off as a temporary frolic, becomes a kind of institution. where is a certain manliness in facing ridicule with an even temper ; and such self-control will usually bring its reward, in the shape of future immunity from such persecutions, for there is little sport to be got out of a man who declines to be put in a passion.

In many large establishments there exist rules under which workmen may be fined for swearing ; but these rules are often merely nominal. In some few shops it may be possible to carry out such a regulation ; in most such cases, however, the fact that these fines are "spent"—that is, drunk—is the main reason why they are inflicted ; and thus the matter is dependent on a thirsty nature rather than on any more elevated feeling. In general, although such rules may hang on the wall, fines for swearing are not enforced, and the true reason is, that nearly all workmen swear more or less. Some even seem to use as many oaths as ordinary words ; others employ them only when they wish to be specially forcible or expressive ; others, again, swear only on rare occasions, when enraged or intoxicated, or otherwise strongly excited. It may appear like exaggeration to say, "nearly all workmen swear more or less." Many will doubt it.

Let them judge, however, not from those rare cases, in which a pious employer may have gradually collected man to his mind, or in which the majority of those employed belong to some religious sect, but from average workmen under ordinary circumstances, and they will probably alter their opinion. But this evil (great as it undoubtedly is) may, perhaps, be thought to indicate a depravity more fearful than really exists ; and many religious and benevolent persons interested in the working man are ready to despair of a class who habitually swear. Yet, frightful as some oaths are, they are rather the result of evil example than proofs of hopeless depravity. While errand-boys and apprentices learn to consider swearing as a short cut to manhood, and while their elders sometimes countenance such a notion, it is to be feared that rules and fines will fail to abate the evil. Perhaps the best remedy is for those who know better to decline to understand profane language, and to insist upon its translation into sensible English before replying to it. They may sometimes, too, find opportunities of exposing the utter emptiness and shallowness of the habit. An Englishman naturally hates sham noise and bullying ; and, when the matter is fairly put before him, his conscience will tell him that habitual swearing is nothing else. In short, the religious need no arguments to prove the sinfulness of profanity ; the indifferent will admit its coarseness and bad taste ; and the sceptical—to be consistent—are bound to avoid phrases which they assert have neither use nor meaning.

Indecent language is too frequent in the workshop. The subject is one which can only be aggravated by minute examination, but is too glaringly noxious to be left unnoticed. No vice is more fatal to all health and

purity of mind ; none so insidious in its attacks ; none so difficult to eradicate. While culture and kindness may conquer churlishness, and religious convictions profanity, the love of sensual talk, when once it has gained a foothold, is rarely afterwards dislodged. Men once accustomed to direct their thoughts and conversation into this foul channel, are almost beyond recovery. One distinction, however, they may be induced to make ; some of them, though admitting their own guilt by doing so, have sufficient conscience remaining to observe such a distinction. They may spare the young and excitable incalculable misery and remorse by excluding *them* from the tainted air which they themselves breathe, and escape the fearful responsibility of leading the comparatively pure into such perilous temptations. If they have sons of their own, let them avoid corrupting those of other men ; if they have daughters, let them beware how they train seducers, and shrink from spreading around them an infection which, ere its deadly venom is exhausted, may poison the happiness of whole families. A man who can make this distinction may perhaps do more, and may learn to find in rational conversation as much pleasure as in debasing himself and his companions. Fortunately, although the dangerous habit is prevalent in many places, a respectable number of working men steadily discourage such talk.

Some will be ready to say, after reading these remarks, that politeness and courtesy sound very well, and may be very good, but that, even supposing a poor man disposed to promote such behaviour, he has no opportunity of carrying out his wishes. "He has," they may, perhaps, think, "little leisure, less influence, and, in short, his life is altogether too toilsome and anxious to allow him a

chance of practising all the fine things recommended by one and the other." Well, possibly he has been a little over-dosed, although with the best intentions, by various friendly advisers, who have occasionally differed in their recommendations ; but, where these suggestions are free from that air of condescension so specially distasteful to him, and which has spoiled many a project, he surely loses nothing by the general interest now shown in his well-being. The more advice he gets, the more materials he has at his disposal, and he may at his leisure select from the heap what he chooses. No doubt, subjects may be found more vital and important than speech and manners ; yet daily habits really determine the happiness or misery of our lives, and matters of hourly occurrence ask the closest watchfulness. As to the influence of the working man, that may be easily underrated. He may be but an unimportant unit in the census, and return few members to Parliament ! but he has, notwithstanding, his part to play, and it concerns him nearly to play it as well as he can. In the little circle at home he is king and lawgiver, and on him mainly depend its happiness and prosperity. There, the arrival of "father" is the event of the day. It may be hailed with delight by the whole group, from his trusted helpmate down to the toddling darling which cannot yet master his name ; or it may fling over them all a shadow and foreboding which bring an anxious expression even into the baby's face. This may take place quite independently of such serious vices as drunkenness or cruelty—merely as the result of a man's habitual temper and behaviour in ordinary circumstances. The example of a father is never without consequences, good or bad. Children brought up under harsh, coarse treatment will, most probably, pursue a

similar system in their after-life, and the evil is thus propagated from family to family. On the other hand, gentleness and reasonable kindness produce fruit after their kind ; and the cherished recollections of a happy childhood may perpetuate courtesy and benevolence through two or three generations.

ESSAY XV.

BY THOMAS WATSON, PAINTER.

All hail ! ye small sweet courtesies of life ; much pleasanter do ye make the way through it.—STERNE.

It has been said that good sense and good nature united will produce good manners ; if so, the working classes must be wanting in these qualifications, for it cannot be denied that they are very deficient in courtesy. But short definitions are seldom satisfactory. In chemistry we may know exactly what will be produced by two bodies mixed in certain proportions ; but in the ways and manners of men we have no such prescience, because they are subject to many influences. Hence the difficulty of guiding and improving mankind. But it does not follow that we are not to use the best means we can think of for a good end, though we cannot with certainty depend on its full attainment.

It may be necessary that those who would remedy an evil should first know all they can about it, its causes and effects, and the obstacles that may prevent its removal—should endeavour to trace it to its source or sources

—should take account of all its feeders—of the regions it flows through—of the matters it bears along with it—of its deeps and shallows—and, above all, when it becomes as a great river, its deep-worn channel of habit, from which it is almost impossible to turn it. But I must leave this to abler explorers, and confine myself to the jottings of a casual observer.

Whoever takes a retrospective glance up the stream of popular manners may observe its smooth though sullen flow through the wastes of slavery, and its acquired rudeness and turbulence in regions of comparative freedom. Words originally designating persons in bondage or servitude came to be transformed into opprobrious terms, such as villain, knave, churl, denoting, not the degeneracy of these men, but the haughty contempt of the chivalrous Normans, whose courtesy was reserved for gentle blood of their own race; and one cannot but think that when *carl* came to mean *churl*, the old obsequious demeanour of the slave had given place to a more independent, manly bearing, distasteful to the dominant race, waxing bolder as his bonds relaxed, until the sullen withholding of servile homage was succeeded by the blunt speech and the rude manner that became at length a national characteristic. This was fostered and confirmed in the trading towns when they became cities of refuge to the deserters of feudalism. In old times, men did not understand much about freedom: the trader in the town succeeded the feudal chief, and exacted implicit obedience from his workmen, binding his apprentices to serve him by day and by night, to wait at his table, and to be ready to do all sorts of drudgery; but his authority was rather patriarchal than feudal, admitted more familiar intercourse, and was more amenable to law.

In modern times we have witnessed some lamentable instances between employers and workmen of the want of interchange of courtesy and belief in common interests; the former ruthlessly, on slight occasion sometimes, pulling down wages on the one hand, and the latter, right or wrong, obstinately endeavouring to bolster them up on the other—firmly convinced, on both sides, of the absolute necessity of vigilant defence against such unconscionable encroachments. Thus, in modern phases of life, we may trace some resemblance to the old alienation of races—the unfriendly inheritance of ages.

These speculations may seem irrelevant; but they may be of some use in answering a question which, no doubt, has been asked by many—"Why do not operatives heartily second the endeavours of philanthropic individuals of rank or wealth to establish more amicable relations between their respective classes?" I will presume to answer for my class:—Because we are born heirs of old grudges and old prejudices; because we are proud and mean; we are mean enough in our pride, often at the expense of others, to imitate the upper classes to a ridiculous extent in fashionable dress, yet are too proud, in our inconsistent humility, to imitate them in the better and cheaper habits of courtesy; because we have never felt the soothing influence of reciprocal politeness, and consequently have little faith in it; because we are awkward for want of early training, and, being conscious of this, put on, by way of bravado, the mask of barbarism, and wilfully trample under foot the way-side flowers of life. Add to all these, intense jealousy of all interference in our home ways and manners. "We give you ten or twelve hours a-day, for the rest let us alone"—malcontents by hundreds of thousands would say to the

higher classes. "You make laws in your own favour ; you lay burdens on our shoulders that you will not touch with your fingers ; you overtask us ; you underpay us ; and when we receive our miserable pittance of wages, you would have us make our obeisance and say, ' Thank you, sir.' Go to ; enjoy your rank and wealth, and if you do us no good in the way of bettering our circumstances, never mind mending our manners ; let us alone." Such is the general feeling among the worst paid operatives. When some noble or gentle lecturer comes forward and proposes to cultivate more cordial intercourse between the different ranks of society, the ice may seem to be melted for a time by the heat of temporary enthusiasm ; but soon old Prejudice returns with his churlish host, and builds up again the chilly barriers. But what, you will ask, has all this to do with the exercise of courtesy between operatives themselves in their workshops and homes ? I answer, that such a frame of mind is certainly unfavourable to the growth of the gentler feelings, especially when these have not been fostered in youth. What, then, is to be done ? Are we to despair of all improvement in manners ? By no means ; but *let us begin with the children*. How is this to be done ? Let it be made a part of school education. Let us have a small manual or catechism embodying the essential parts of courtesy, devoid of ceremony, in the clearest and simplest manner, in short sentences, easy to be understood and remembered, and let its maxims be put in practice as much as possible in the schools. Working men in general despise the ceremonial part of good breeding in one of their class, as foppish, vain, frivolous, ludicrous, servile imitation of the gentry, and altogether out of keeping with his position ; whereas an energetic man, rising in the world, educating

himself, adopting the manners of the more polished classes as he presses upward into their ranks, is considered quite consistent in so doing—so inveterate is the prejudice that *politeness is only fit for the upper classes*. Even these classes would consider it a little incongruous were two workmen in their shirt sleeves [seen] touching their paper caps to each other. A manual of popular good manners, therefore, must not treat of drawing-room, dining-room, or ball-room etiquette, or the parents of scholars will look upon it as an insult to their poverty, and will effectually oppose its teachings. Let it not, then, be got up in defiance of working men's prejudices, but be based on the broad principle of forbearance and courtesy to one another, which, if they once learn and practise, will be extended to all with whom they come in contact.

This method of reform may seem slow, but all reform must be slow to be sure ; and when we consider how soon boys and girls grow up into men and women, we may have patience. The least improvement in home manners, expressions of deference, kindly feelings, and respectful consideration, would at once find their way to the hearts of the parents, and would be prized the more that they were all unused to them—aye, and they would feel *their* influence, for it is the nature of courtesy to make the rude forego part of *their* rudeness. It appears to me that popular writers on this subject aim at too much. They would introduce the manners and deportment of the drawing-room and dining-room into the workshop and the workman's home. If these gentle teachers could see from their higher position the absurdity of such attempts, they would save themselves the well-meaning trouble. Rules that are proper for a lady in easy circumstances may be inapplicable to a poor woman who is nurse,

chambermaid, cook, laundress—who is servant of all work, and mistress of but one small apartment. In the workshop, too, civility and complaisance must be bounded by necessity. There are a number of complimentary phrases, which from their nature indicate leisure and equal independence. These can have no place in connection with authority and obedience, where risk, danger, or even death awaits on the least delay. Such phrases as, "If you please," and "May I beg," should have no place in orders for paid service; only let commands be given civilly, without harshness in tone or manner, and reproof without insult, swearing, or abusive language. Let all servants who do their duty be treated respectfully by those who are over them, and they cannot, unless they are utterly barbarous, be rude in return. One worker may say to another, if the case requires and permits, "Hand me that tool, *if you please*," and return thanks by word or nod: but, in general, work stands not on ceremony, and *sirring* and *ma'aming* in the workshop is rather out of place. The Christian name is sufficient. But let not young folks call an old man Jack or Bob; it is not only unbecoming, but opens the way to greater freedoms, and they don't know when to stop. It would be well that in every factory respectful language were enjoined, by rule, from all to all within the gates. It is considered no hardship that talking is prohibited in church or school; neither would enforced civility be considered unreasonable when people were used to it.

There are two principles, nearly akin to each other, that enter largely into the formation of good manners—at least they are great preventives of ill-temper and scolding, and contribute much to domestic comfort as well as to success in life; I mean punctuality and order,

especially the latter. Let us intrude upon the privacy of poverty for the sake of illustration. Suppose a poor household with one apartment, and perhaps a closet—with one looking-glass, one comb, one washing basin, one towel, one set of shoe-brushes, all scattered here and there in most detestable disorder—all to be sought for by every one of the family after another. With the preparations for dressing the discord begins, and altercation, recrimination, and vulgar abuse are invariably heard in that household, particularly on Saturday nights and Sunday mornings, and considered as a matter of course, and unavoidable. Such is the result of disorder and short-sighted selfishness. Let everything have its proper place and time as systematically as can be attained, and all will be gainers in comfort and peace, not only in the meantime, but through life. An orderly family will be predisposed to courtesy. If it is said that such regularity is almost impossible in such a poor home, heed not the saying, my fellow-workmen. *Try*; make the best of it, and you will be surprised how much better the best will be than the worst. The very difficulty proves that the poor have more need of complaisance and forbearance than the rich, *because they come more into collision*. I would say to a father, If you have a boy at school, drive a nail in a corner for his cap, one for his satchel, and one for his slate, and see that he use them duly; *you don't know how much of his comfort through life may hang on these three nails*. In the meantime, there is a scolding saved almost every morning; for otherwise young Master Random would be whimpering, too late for school, and every one turning everything topsy-turvy looking for the missing articles. There are some persons who, one would think, must have been born

too late—who are never in time for school, never in time for church—who are always too late for the train—too late for everything—always keeping people waiting—trying everybody's patience—marring every one's pleasure—forgetting everything they should remember—in their hurry leaving irritation and confusion behind them—carrying with them a flurried manner and a number of lying excuses. These unfortunates are not only shockingly ill-mannered themselves, but they provoke and occasion frequent lapses of patience and breaches of politeness in those who are pestered with them. Want of method and order occasion more jarring discord in a poor man's house than poverty itself.

There is another cause of discord, which, in spite of its alleged utility, I would unhesitatingly denounce as wrong in principle—that is, making the girls the servants of the boys, who by no means allow the office to become a sinecure. Louis Philippe said he was the only king in Europe who had cleaned his own boots, and that he could do it again if occasion required. Poor man! he did make a step towards such occasion. However unnecessary it may be for a prince to be his own servant, it cannot be denied, that it is the best way for a poor man's son, who has small chance of being attended by servants, to learn betimes to serve himself. Besides, for all that may be said about early teaching girls to perform such menial services as await them in after life, I cannot see the justice of brother and sister becoming master and servant simply because the one happens to be born a boy and the other a girl. "Clean my shoes—brush my jacket! Look sharp!" Hear how the young would-be master domineers, and how the younger girls rebel, and the ugly war of words—sometimes blows—that ensues!

But the elder sisters, poor souls, offer less opposition ; they are becoming accustomed to the yoke, looking upon it as their sex's heritage. Let the girls, by all means, assist their mother in household matters, that they may learn to be good housewives ; but, if they work ten hours in a factory, they are entitled to some evening leisure, and certainly to be exempted from the service of the petty tyrants, who should no more tamper with commands than fools with edge-tools.

I have heard working men prefer a charge against politeness as involving a good deal of hypocrisy. It is true that expressions of interest, condolence, or regret are often mere lip-phrases uttered to an acquaintance, by which he may be gratified, though not deceived. To those who thus object, I would say, Acquire—if you have them not—habits of order, and you will be civil to your friends, so to speak, behind their backs. Every word in their favour, every little attention to their interests, comforts, and convenience in their absence, will be doubly grateful as proofs of courtesy beyond suspicion, and you can then, with a good conscience, be complaisant in their presence. All annoyance, vexation, trouble, and loss occasioned by our disorderly carelessness and negligence hastens the process of alienation, which will be completed when the patience of our friends is exhausted. Our bad memory, so often pleaded in excuse, may then be too good a reminder ; but we would rather be deaf to its whispered reproaches, and complain of the faithlessness of our friends. The affable, courteous man passes along, exchanging greetings with many—the negligent boor goes his way, and no man regards him ; the one walks in sunshine, the other in shadow. So true it is that, even in this world, “as we sow so shall we reap.” But

many are wanting in affability and politeness from shyness, and awkwardness, which that shyness perpetuates, forgetting that the easy and graceful manner can only be acquired by practice. If we are courteous and kind, our awkwardness will be overlooked on account of our kindness. If we are at a loss how to treat our neighbour, let us remember the golden rule—let us think, if we could change places with him or her, how we should like to be treated ourselves ; if we act accordingly, we may not be perfectly polite, but we will not be rudely ill-mannered. Few are so stupid as to be insensible to such treatment ; even children perceive and feel it. Let it be extended to them, therefore, in accordance with the necessary authority and obedience, in place of the alternate indulgence and severity that spoil so many. When the reins of discipline require to be tightened, let it be done as mildly as possible—the youthful buoyancy of spirit should not be harshly repressed. An old cat does not chastise her kitten for chasing a ball of thread along the floor ; let us take a lesson of forbearance from sage grimalkin.

The courteous reader will excuse me for touching on subjects not strictly within my province, but so closely connected with it, that the boundary lines cannot well be defined. Our shortcomings in duty affect others as well as ourselves ; so others have—as far, at least, as they are affected—a right to take cognisance of our conduct, and do so, more than we are generally aware of. They cannot follow us, indeed, into all its details, but make a rough guess at the aggregate, generally favourable or unfavourable, as our leaning is toward good or bad. If we transgress the minor morals only, we may be trusted and employed, though our faults are against us

even in that respect ; but we shall be avoided by sensible, well-bred people as social pests, destructive of all pleasant converse. Bores are, I believe, sometimes to be found in polite society ; but a lady or gentleman may be—"not visible," or "particularly engaged." The thick-skinned bore of humble life is impervious to all such equivocal shafts. You sit down in your only room to read in the evening ; your door opens—a knocker would avail you little—your tormentor enters—you are at his mercy. If he can read a little he takes, perhaps, the book or paper out of your hand, and straightway ignores your existence. But ten to one you don't get off so well ; you know it, and resign yourself to the endurance of what you cannot avoid, without being rude in your own defence. Ah ! the golden rule unheeded by the one cannot always be remembered by the other. Your children look for you to help them with their lessons, but, weary of waiting, go to bed with a foretaste of next day's punishment at school. Your wife is hampered in her domestic matters—'tis getting late, but "the old man of the mountain is on your back." Oh ! much-enduring victim, I could excuse you, though you were not over-nice about the means of getting rid of your incubus. Your self-respect will not be always proof against such annoyance ; but it is your best defence, and will be often available, because it commands the respect of many, in spite of their rudeness.

A courteous man in humble life, as society is constituted, is more uncomfortable than his neighbours, because he feels more keenly the dearth of the "small, sweet courtesies of life." For this reason I would advocate the simultaneous improvement of the whole rising generation. Who can doubt that the succeeding race would be the

better for the teaching of their parents ? The existence of a nation is long ; it is well when it can count its moral improvements by its generations.

The comprehensive view and philosophical treatment of "Courtesy," in these three essays, almost exhausts the subject as far as regards working men. Three others have been submitted to our inspection, all valuable for the fairness and candour which pervade them, and for the proof they give that their authors have no desire to impute the failings of their class to the shortcomings of the higher ranks, and a sincere wish to correct their own errors. Surely any aid which more highly educated persons can give in this good cause should be bestowed with the most cordial sympathy and good-will. In all the essays but one the authors insist upon the importance of courteous behaviour between workmen engaged in the same factory, especially between those whose labour causes them to be continually in each other's company ; and yet they say that it is but little practised among operatives in these establishments. Might not masters set a very good example in their manufactories by themselves behaving with courtesy towards their workmen ?

Mrs. Breakspear, author of one of the essays from which we propose to give extracts, who is the wife of a master painter, thinks that—

"Factory women also might do much to help in elevating those employed around them. It is to be deplored that so many girls and women are obliged from very early years to work in such places, where they have to mix with men often coarse and rude ; but should it be that this circumstance so degrades them

that in many instances they are unfit companions for their well-trained sisters? I think not. Young women might, in the midst of evil and depravity, so conduct themselves that their example would influence others for good. It is a trying situation for young women; but perseverance in that which is right will bring about glorious results, and they will find that courtesy is a coin so golden and pure that the more it is used the brighter it appears. It was said so long ago by One who knew the human heart well, 'that which cometh out of a man is that which defileth;' that there can be but one opinion on the subject."

The same author also considers that "if working men would do all in their power to check the use of bad language among themselves, which is, alas, an increasing evil (one half hour's walk through our manufacturing towns, at the time of workpeople leaving employment, will be sufficient to convince any one that such is the fact), something might be done to remedy so great an iniquity. The youths abounding in factories hearing such filthy conversation from the men set over them, it is quite natural (unless well trained at home) that they should imitate the example, thinking it a sign of manliness. We cannot suppose they wait to understand all the wickedness it implies before they begin its use; but who can watch a person accustoming himself to its indulgence, and not see the gradual lowering of his character? First he loses the respect of those around him, and afterwards that which is of such great price, self-respect, and becomes more or less degraded, as a natural consequence; for who can daily speak of those things which are evil, and not sink into wickedness himself, if it be true 'That he that toucheth pitch shall be defiled therewith?'"

Mrs. Breakspear advises that "working men should also be courteous, for their employers' sake, feeling that the interest of the one is the interest of the other also. A gentleman sends to an establishment for a workman to repair or fix up something in his house, and a man is sent accordingly. Supposing one is sent who is of obliging manners, and patient of what he may think to be foolish and absurd crotchets, he will kindly enter into all the gentleman's plans, and do his best to please. On the other hand, a cross-grained person goes, and he is blunt and surly, and *will* do as *he* chooses; and the consequence is, that his employer either loses his custom, or is compelled to send some one else in future. Any person working for another may often hear, when an order is given, a request that only such a man be employed to execute it."

She continues:—

"It is a question worth asking, why the drawing-room of the wealthy should be the only place where courtesy is expected? It would surely adorn the cottage of the artisan equally. When the head of the house returns from his daily labour to his own fire-side, to his patient, toiling wife, whose long struggle it is, in many cases, to make both ends meet—the constant pinchings to fill the hungry little mouths, the continual contrivances to clothe them in seemly attire, and keep free from debt (and what man knows the strivings of an honest, faithful wife?)—when he enters his home, how far a kindly word and loving smile will go to cheer her in her duty! The words that in days gone by were so sweet to her heart, and actions which won her deep love, will be as much appreciated now, and prove as oil, which would make the hinges of life go smoothly, which might otherwise rust and canker too deep for remedy.

“The wife will also find that she has a part to perform in receiving her husband with cheerfulness and kindness, showing him that he is still the first object of her care. She might learn a lesson from the tap-room landlady, for who so bland and polite as she? The bright fire, clean hearth, and winning smile prove that she has studied the art well. Would that it were for a nobler purpose than to keep poor men from their wives and families! The working man’s wife may learn from the public-house that the attractions for working men are a clean house, a good fire, a kind word, and a pleasant smile, and that they will in most cases win a husband’s graciousness. A man and woman daily in the habit of being kind and polite to each other, must, in a great measure, influence the children also. Little civilities such as, ‘I’m much obliged,’ ‘You are very kind,’ ‘I beg your pardon,’ sound quite as well at home as abroad, and quite as well in a working man’s home as in the mansions of the rich. The children, too, will catch the kindly spirit and manner of their parents, and instead of being selfish and churlish, will be gentle and considerate towards their playfellows.”

On this point, John Price, a tailor, tells us :—

“But if it be well to practise courtesy in the shop, it is better far to continue it at home. It is there the husband’s influence is paramount; as the head of a family, he is in part responsible for the moral education of all its members; instinctively they copy him in all things: let them have, therefore, a good example. Domestic happiness is considerably enhanced by the exhibition of courtesy and good feeling. That husband is not loved less who has a kind word as well as a fond greeting for the partner of his joys and sorrows; who treats her, not as an inferior, but as an equal; who studies her comfort, and strives to

promote her happiness by that delicate attention to little things which it is woman's prerogative to demand ; who will leave the street mud outside the door, hang up his hat on its accustomed peg, forbear to soil the walls or carpet with tobacco juice ; who does not quarrel about trifles, or fill the house with bitter oaths and curses. Home is the place for a man to cultivate his moral, intellectual, and social nature, as well as to raise himself in the scale of being ; but to do this, his home must be peaceful, and happy, and this depends chiefly upon himself. Kind speech, a cheerful manner, a polite bearing, neatness of attire, and physical cleanliness may contribute much to produce these results."

Mrs. Breakspear urges this :—

"There is, perhaps, no class of society which would not be better for practising courtesy—the rich among themselves ; the poor among their own class ; the rich towards the poor, and the poor towards the rich. Not that cringing servility which is often given by the poor to the wealthy—such parasites are contemptible ; but the politeness which one free man can give to one above him in rank ; but, perhaps, in nothing more. A poor, honest man, as Burns says so beautifully, is 'A man for a' that,' despite his lowly condition."

J. Price tells us that—

"The fact that a man cannot live for himself alone—that he is bound by a link, which no will of his can sever, to others of his species—sojourners with him in the same world, and, with himself, fighting life's battles—this fact should lead him to inquire how he can best adapt himself to the circumstances in which he is placed, so as to secure the good-will and esteem of those by whom he is surrounded, and thereby promote his own welfare and

happiness. The exhibition of courtesy and good feeling is certainly calculated to promote this end."

In this author's opinion, courtesy, as opposed to mere etiquette, "has its rise in the heart. It is politeness from principle; it springs from a desire to do good to all, irrespective of rank or age; it knows of no social distinctions; it believes in the common brotherhood of humanity; it is not necessarily opposed either to etiquette or politeness—it is the reality of both, and should, therefore, recommend itself to the minds of working men, accustomed as they are to distinguish between the artificial and the real, in the rough and tumble of their every-day life."

Mrs. Breakspear tells us that, "It requires not education to make a man courteous. I mean in its truest and fullest sense. The greatest ingredient in politeness is *unselfishness*. No man, be he high or low, was ever truly polite who was a selfish man; courtesy is, in a great measure, an abnegation of self. It may be, when the world is looking, a selfish man will affect it, but the thin veil of expediency will always be penetrated by the eye of a courteous man, and the hypocrisy will be despised accordingly. Selfishness ever generates churlishness, unless, for the advancement of its own interest, it occasionally put on the garb of courtesy."

"But this virtue," says J. Price, "like all good qualities, must be cultivated, or it will speedily decay. It is man's especial duty to cultivate what his Maker has given him. If he oppose this great law of his being he becomes morally and intellectually dwarfish; but if he cultivates his powers they will proportionably increase. Nor do we believe that working men are a whit the less endowed with this self-training power than their fellows, or a whit

the less responsible for the neglect of this their bounden duty."

The same author tells us that, "We should be courteous also in conversation, especially in debate. We *may* be right in our opinion, but let us allow our opponent the right to differ from us if he choose, and not harry him down with abuse and passion, which is a sure sign of a bad cause. It is better far to yield the point at once than, by prolonging the dispute, to promote ill-feeling. In general conversation, also, we should avoid indelicate and loose speaking. If we may not offend our immediate neighbour, it is yet possible that we may be creating unchaste thoughts in the mind of some silent apprentice, and sowing, it may be, the seeds of a fearful harvest, to be gathered in his future years."

The same author urges that, "It is in little things that character chiefly displays itself, and we may form a tolerably correct opinion of that man's disposition and temper by observing him, not as he appears abroad in the world, but as he really *is* while engaged with his usual employments."

And G. M'Donald :—

"But let working men remember that their character is the most invaluable portion of their inheritance, which is both acquired and tested by behaviour ; for though, by acting uprightly, and dealing justly, we merit the esteem of those with whom we come in contact, it is the manner and motive displayed in an action that wins their respect ; for, however little men may regard the will for the deed, it is the deed resolving the intention that gains their affection. So that though our liberality and the power of bestowing favours may be bounded by our income, the desire and inclination towards it being unlimited, we have

always at command, in our manner and bearing, the means by which to obtain affection and respect. In the workshop and factory fortuitous events continually arise by which we have opportunities afforded us of obliging our fellow-workmen ; and not a day passes over our heads in which we may not, by kind and courteous behaviour, ease the mind, and promote the happiness of others. This may relate to the smaller occurrences of life, but let us remember that, by the behaviour displayed in our daily and social intercourse, the character is formed and determined. How important it is, then, that we should regulate our conduct and govern our temper ; for by our character we stand or fall ! ”

John Price gives this excellent advice :—

“ We should *really* entertain a kindly feeling towards those who differ from us politically or religiously, and show that we are real by striving to promote their welfare, and to do them good. Our fellow man is not accountable to us for his belief ; and if his faith be indeed the conviction of a well-ordered mind, we are bound, not to tolerate merely, but to respect his opinions, and to give him credit for sincerity of purpose. This is not an easy task for working men to fulfil. As a class, we are not only gregarious, but have many points of resemblance to each other. We are apt, therefore, to shun the man who differs in his habits, in his modes of thought and expression, and in his general behaviour from ourselves. The teetotaller or the anti-smoker, the quiet or the homely, the Christian or the intellectual is either sent at once ‘to Coventry,’ or, what is worse, made the scapegoat of the community and the target of their reproaches. This should not be. Avoid such a spirit ; be really kind and courteous towards those, howsoever they may differ

from yourself ; and be assured of this, that you will never regret the amount of mental discipline which was exercised in producing the change in your behaviour.

“One especial reason,” this author urges for the practice of courtesy among working men, is “that they may obtain the respect of those above them, and thus lessen the distance which is supposed to separate the two classes. It would be well if there were more sympathy shown by the rich towards the poor, and it would be better still if the class distinctions were so far abolished as to enable both parties to associate together in society, and mutually to co-operate with each other ; but are we to expect that all the sacrifice is to be made by the higher to the lower ? Are they to accommodate themselves to rudeness of speech, to uncivil behaviour, or disgusting habits, when these things can be easily avoided by the exercise of thoughtfulness and the practice of courtesy ? Rather should we strive to raise ourselves in the social scale, to dignify our nature, to educate and cultivate our mental and moral being. We may be real, though not refined ; wise, though not wealthy. Depend upon it, if we act thus we shall not pass unnoticed, no matter what our social position may be ; we shall—we must exert a beneficial influence upon those by whom we are surrounded ; but if, on the contrary, we choose to ignore the practice of courtesy, we have then no right to complain if that measure which we mete to others, is meted to us again. We should remember, in conclusion, that the manifestation of a polite and courteous demeanour involves no loss either of time or money. The ‘old saw’ that ‘civility is cheap,’ is become stereotyped in the English language ; still further are we bound to remember that courtesy, like every other

moral quality, becomes familiar to us, and is especially strengthened by practice."

Mrs. Breakspear alone particularly addresses wives on the duty of practising courtesy towards their husbands, though two or three of the authors urge upon husbands the duty of kind and polite behaviour towards their wives. We therefore think that the following extract will not be out of place. It is taken from a very meritorious composition, the work of a gentleman's coachman in Suffolk,—not written, however, on Courtesy; nor, indeed, strictly conforming to the regulations under which the other essays have been composed, but sufficiently applying to the point to which we have just alluded. The imperfect orthography and occasional lapses of grammar prove this essay to be the work of a person who has not had the advantage of a good education. These defects, however, do not in the least mar the sound sense and practical views of the writer, which show him to have reflected much upon the wants of his fellow-workmen. The orthography we have, of course, corrected, but the grammar we have not altered :—

" Women, after they are married, often complain that men do not pay them so much attention as they ought. This, no doubt, is very true; but how often is it the case that after marriage they are careless in pleasing them, meeting them after the toil of the day with a scowl, instead of welcoming him home with a smile? Again, she neglects her person; a dirty cap, uncombed hair, broken dress, and untidy house are oftentimes the means of his withdrawing his attention and affection from her. Again, whatever a man's faults may be, she should keep them within her own breast, not expose him to her neighbours when he is wrong or angry. Let him cool;

then a few kind words of reproof or advice will do good ; but an angry persecution will only make matters worse.

“Women are not always wrong. Men are quite as often in the wrong as she is ; but in no case will her anger do good, but lower her in the esteem of her husband and neighbours. What can be worse than an angry woman? There is something shocking in the voice of a scolding woman. God has given her a sweet voice, fitted for coaxing, enticing, or gentle reproof ; but when it is used in anger it is unnatural. It resembles the screech owl. Every one turns from her if they are wise, for when her voice once resembles that bird of night, reasoning with her is in vain. This often drives the man from home and to the ale-house. Let women, if they wish the same attention after marriage as before, do what they can to entice him, as they did before marriage, by being clean and neat in their person ; by kindness and attention to him ; trying all she can to make him comfortable and happy when he is at home—this is her duty ; it is what every man looks forward for when he gets married. If she does not do this, how can she expect him to stay at home ? Let her encourage him in reading, in attending lectures, and everything which is likely to improve his mind. She should not mind his being away occasionally for this ; it will enlighten him, and he will be all the pleasanter companion for her ; for when he is instructed he will be able to instruct her.”

In conclusion, we must confess that it is not only the working classes in whom the practice of courtesy requires cultivation. Apart from the manners of the higher rank among themselves, might they not be more courteous in their behaviour towards the lower orders ? The rich

feel kindly towards the poor ; and, as a class, zealously endeavour to increase their well-being. Nothing would effect this more surely than a courteous manner used towards them ; but in this desirable urbanity the English middle and upper ranks are sometimes deficient. If improvement is needed in both classes, certainly the initiative should be taken by those who possess the advantages of a better education, and more leisure in which to cultivate the social virtues.

CHAPTER VII.
TEMPERANCE AND PROVIDENT HABITS.

ESSAY XVI.

BY JAMES DANN, PLUMBER.

Supply is obvious, placed within the easy reach
Of temperate wishes and industrious hands.—COWPER.

IF in the heart of a community there exists an evil which neutralises efforts to do good, or assist national progress ; if, by its means, society, and especially the productive class, is rendered unhappy, unhealthy, and mischievous, thus undermining the foundation of commercial prosperity ; if the general health of the people, and their exemption from disease, be interfered with ; and crime, death, and disaster, with their inevitable concomitants—taxation, poverty, and pauperism—be induced as a consequence of its existence, no sensible man—be he merely a logician, or truly a large-hearted patriot—dare say that we should be wrong in denouncing and endeavouring to eradicate it. Such an evil is intemperance.

Convicted by the denunciations of Scripture, the laws of ethics, and the unanimous verdict of public opinion, it is as useless as absurd to attempt its defence.

Even the victims of the vice themselves—whose

sunken, bloodshot eyes, disordered, bestial, and often tatterdemalion aspect, parade their shame before their fellows—slink cowardly away, conscious of their utter defencelessness; the time for braggart, noisy eulogy of such practices has past away—swept, with the mass of kindred rubbish, into eternal oblivion by the besom of progressive intelligence.

Few, however, there are who comprehend the ultimate extent and ramifications of intemperance; the knowledge of it is not to be grasped by mere casual observation, but is contained in the experimental facts which the archives of the country embody.

A few of these, illustrating the bearings of drunkenness on the death, disaster, poverty, &c., of the United Kingdom, we propose to bring before the reader.

A writer in the "National Temperance Chronicle," July, 1856, estimating the part borne by intemperance in the deaths* of the United Kingdom, concluded as follows :—

Deaths by intemperance direct	27,050
„ „ its sequences (as accident, &c.)	20,651
„ „ limited drinking	6,922
Total	54,623

Dr. Grindrod, the well-known author of "Bacchus," in that work gives the following :—

"A striking illustration in the rise and fall of mortality, as dependent on the consumption of strong drink, occurred in the years 1757 and 1758. In consequence of a scarcity of grain, distillation was suspended for three years. In 1757 the mortality was 21,313, but in 1758 it was 17,520—being a decrease of no less than 3,793. In

* Annual deaths, we conclude.—Ed.

1760, when distillation was resumed, the mortality increased in one year 1,230."

Mr. Wakley, the coroner, at an inquest, once observed :—

"I have lately seen so much of the evil effects of gin-drinking, that I am inclined to become a teetotaller. Gin may be thought the best friend I have ; it causes me to hold annually one thousand inquests more than I should otherwise hold. But, beside these, I have reason to believe that from ten to fifteen thousand persons die annually in this metropolis from the effects of gin-drinking upon whom no inquests are held."

But it is equally potent in the pauperism of the country.

The Rev. J. Begg, D.D., Edinburgh, after giving the results of his inquiries into the causes of pauperism, concludes that in Scotland a direct tax of from £200,000 to £400,000 a-year is imposed on the hard-working population, for the purpose of making up to drunkards and their families what they have spent in drunkenness.

Mr. Mott, the contractor for the management of the poor in Lambeth, after careful investigation of 300 cases, asserts that, "in nine cases out of ten, the main cause was the ungovernable inclination for fermented liquors."

The testimonies of governors of prisons, chaplains, police magistrates, and the most eminent modern judges, all go to prove that intemperance is the chief cause of crime. Space will not, however, allow of more than one or two examples.

Mr. Smith, governor of the Edinburgh prison, says :—

"The result of my experience is a firm conviction that, but for intemperance, instead of having 500 prisoners in this prison at this time, there would not have been 50."

W. Corrie, Esq., magistrate of Clerkenwell police court, says :—

“Nineteen-twentieths of the crime which prevails arises from drunkenness, in some shape or other.”

These are sufficiently conclusive ; or we might add the testimony of such men as M. D. Hill, Esq., Recorder of Birmingham ; S. Warren, Esq., late Recorder of Hull ; and all the eminent judges of our land ; all of whom testify with Judge Patteson in his charge to the Grand Jury—“If it were not for this drinking, you and I should have nothing to do.”

But, in addition to its crime-producing tendencies, drinking causes great waste of food and money.

It has been computed that about eight million quarters of grain are annually consumed in the breweries and distilleries of the United Kingdom ; a quantity which, when milled into flour, would furnish about three 4lb. loaves per week to every family in Great Britain.

A writer in the “Temperance Chronicle,” as the result of careful investigation of facts, of official origin, states that, “in one year, the inhabitants of the British Isles expended in alcoholic liquors *sixty-four millions of pounds sterling.*”

But the gravest part of the business is, that the larger portion of the burden falls on the working classes ; a burden, in, to say the least, a majority of cases, self-created.

The extent and character of the impost thus endured by the operatives of Great Britain may be inferred from the statement of the Rev. John Clay, before the Parliamentary Committee on Public Houses, 1853, that, “in the case of two large manufacturing towns, twenty-six of the industrious classes virtually club together for the support of a public-house.”

So long as this state of things continues, we may well conclude that our working classes must be kept poor—an inevitable result of the habit of swallowing home comforts, peace of mind, and health of body; a habit, we fearlessly assert, for which no tenable argument can be adduced.

But as the idea is still very industriously promulgated that intoxicating drinks are essential to the successful performance of labour, let us take a hasty glance at the facts of the case.

It is a well-known truth that, in consequence of the exertions of temperance reformers in England, numbers of persons, amounting in the aggregate to millions, have adopted the principle of total abstinence from alcoholic compounds; and their testimony is to this effect—labour can be better performed without them than with, let the circumstances be what they may.

And this is no more than what a just and logical inference from the facts of science would lead us to expect.

Food in the human body fulfils two great offices, its elements being classed under two heads—*Plastic* and *Respiratory*.

The former is necessary to build up and restore those portions of the body which are lost in the constant waste of its structure by action; the latter to maintain the supply of vital heat, which is essential to the performance of the functions of life.

Chemistry, by the mouth of its most eminent professors, declares that food, in order to be entitled to the denomination *plastic*, must contain the elements of the body itself in proper proportions. It asserts, further, that these elements are oxygen, hydrogen, nitrogen, and carbon, with minute proportions of sulphur, phosphorus,

iron, &c. Intoxicating drinks, which are composed of water and alcohol, with a portion of extractive matter, do not answer to these requirements in an adequate degree. Water, which in beer, &c., is the principal ingredient, cannot do it at all, and the extractive so insignificantly, that Baron Liebig declares the point of a table knife will contain all the nutriment in a gallon of the best beer !

What, then, of the residue—the alcohol, which is the *beloved* portion of the drink ? It may be thus briefly described—a fiery spirit, of a strongly-marked narcotic character, an irritating stimulant, which exhibits upon analysis the following parts—oxygen, hydrogen, and carbon. It is, therefore, destitute of the necessary mineral matters, and the all-important gas, nitrogen, and cannot build up the tissues like *bona-fide* plastic food. It has been, however, contended that it may and does fulfil the offices of respiratory food, in virtue of its containing so large a proportion of carbon—the chief element of respiration.

It is not denied that alcohol may be taken into the body and burnt in connection with the oxygen of inspired air ; but, from the peculiar affinity which it possesses for oxygen, and the rapidity with which it is consumed, the normal fuel of the system—i. e., the fat &c., of the food received, and the decayed particles of the tissues—are left untouched, and remain (when they should have been removed), obstructive and offensive. Moreover, after it has thus recklessly perverted the respiratory elements to an important extent, experiment has proved (Lee, Prout, Liebig, &c.) that less heat is evolved during its combustion than in that of the food-fuel.

We have said it is dangerous ; and how can it be

otherwise, since we find that its direct tendency is to inflame the mucous membrane of the stomach and precipitate the gastric juice? and, were it not for the fact that it is rapidly removed, digestion would be impossible to those who use it. It stimulates the nerves and muscles of the body to undue activity; thus causing premature decay of their tissues, and engendering lassitude and disease as ultimate results. Alcohol is a narcotic poison; one of the principal qualities of these is, to use the words of Dr. M'Culloch, of Dumfries, "to create an artificial, persistent, and uncontrollable appetite, or craving, which renders the person using them a slave to habit."

This last peculiarity it is that renders alcohol the blighting, blasting agent of the bottomless pit, which so many take to their bosoms, unconscious of its envenomed sting, till they reel under its benumbing influence into the yawning grave—to them the entrance to eternal misery.*

Intimately connected with the subject of intemperance is the co-existent one—*improvidence*.

This is a phasis of social demoralisation which has puzzled and perplexed some of the greatest thinkers of the day. That men, whose daily bread is contingent upon precarious circumstances, as the labouring classes, should, while in the enjoyment of health and remunerative employ, recklessly squander their means, and neglect to provide for future probable necessities, seems inexplicable and paradoxical.

Mr. H. Mayhew—who quotes as on his side the eminent statistician, Mr. Porter—in his work, "London Labour and the London Poor," vol. ii, p. 325, seeks

* We do not vouch for the physiological correctness of these opinions.—ED.

to assign it to the casual character of labour among many of the working classes. Now, admitting that the casualty of labour is one of the factors in the sum, we must consider it as quite a minor one. There are some branches of trade, operatives in which have not to contend with systematic uncertainty in their avocations; but, unfortunately for Mr. Mayhew's conclusions, experience of them proves that improvidence prevails among them as well as their less successful brethren.

The great cause, beside which other causes shrink into comparative insignificance, is intemperance. The facts we have before adduced, while treating of the expenditure of the working classes, prove this: the money which would have gone to the savings' bank, and the maintenance of the labourer's family, dissolves at the bar of the public-house, and is swallowed. A more apt illustration of this can scarcely be found than that given by Mr. Thomas Beggs, F.S.S., in a lecture on "Dear Bread." He knew a man whose expenditure in drink was for years 6s. 6d. per week, who at last gave up the practice (of drinking) entirely, and kept an account of how he spent the money in the following year:—Table, £1 2s.; clock, £4 16s.; fire-irons, 7s. 6d.; books, 9s. 6d.; clothing, £3 13s. 6d.; he effected an assurance upon his life, which cost £3 7s. 6d.; and he invested in a building-fund £3 2s.

But, besides these instances of improvidence in articles of consumption, there are others of indiscretion, to say the least, too common among the labouring classes: we allude to those species of mortgage, so to speak, by which future resources are taxed beyond their power—the pawnshop, the tally system, and the loan society. Few persons, save those who are intimately connected

with artisans, know to what extent these insidious institutions burden the industrial classes. Oftentimes it happens, from a want of forethought and economy, that a labourer becomes embarrassed, and, in his extremity, his wife or child is dispatched to the nearest pawnshop, at first with articles of a purely ornamental description, such as rings, &c., or some unsubstantial part of costume ; but, as the habit grows, all restraint is thrown away, and the very bed is sacrificed, or the shoes from off the feet. But the time must come for a redemption, and the poor artisan is charged a greater rate of interest than the business man of high standing for the use of money. Nearly the same may be said of the loan society, which, if a man appeals to it for assistance, after extracting fees for inquiry, &c., gives him the sum he requires, subject to a great reduction, to return which he must, if honest, endure a constant tax of considerable magnitude. It is much to be regretted that no society exists which, in the event of family difficulties, is ready to lend assistance of a pecuniary kind. It is easy to imagine one, formed upon similar principles to a building society, with efficient checks for laziness, and really efficient organisation ; such a society would go a long way towards destroying the trade of the avaricious pawnbroker, and the vultures of the loan society and the tally system. But, before even they would be radically efficient, the working man must learn to husband his resources, and apply them in the best manner.

But what of the benefit societies and trade clubs ? In justice, we must admit that they are tolerably well supported ; but, being generally held at the public-house, they are, in many cases, so many decoys to the habit of drinking. The working man uses the publican's spare room,

and pays him for it ; but, with characteristic Englishness there seems to him a residuary recompense due ; added to this feeling are the attractions of society, rendering the public-house bar the most suitable place, the social glass the most suitable vehicle for the payment. To this cause we may trace the evil, that the man who commences as a careful depositor in the sick fund, often ends a drivelling, unmanageable, improvident inebriate ; the ready tool of demagogues, and the victim of the vicious effects of his own creations—especially where they take the form of strikes. Place the trade club, the provident society, or the mechanics' institute within the reach of the pot-house, and they will be alike stunted, inefficient, puerile.*

The question is, shall this state of things continue ?

Having faith in the ultimate discrimination of our fellow-labourers, we answer, No !

But, we must remind them, so long as persuasion and belief of the facts adduced in this paper are suffered to slumber in the mind, unaided by the force of action, doomsday may be confidently anticipated before amelioration. And this must be no tardy action ; let it be radical. Having satisfied ourselves of the utter fallacy of

* Mr. Tidd Pratt, the registrar of friendly societies, has laid down wholesome rules for the establishment of societies of this kind. These rules have especial reference to the superannuation or old-age pay, and they furnish a test, by means of which a party desirous of joining a friendly society can determine whether or not it is established on sound principles. He advises the inhabitants of any parish in which there is a friendly society founded upon correct principles, to join it in preference to one at a distance. He recommends that the meeting-place of the society should be some public institution or school, and that each member should pay according to his age at the time of admission.—Ed. of *Cassell's Family Paper*.

those ideas we have cherished as the relics of bygone years, let us begin with the *determination to root out* the evil we must all deplore. But we must beware of half motives ; if the conclusion arrived at by reflection falls short of a total renunciation of drink and drinking, with social customs of tippling, and public-house bonds, as the pillars of the mischief, a reaction may be expected, which will bring with it a deterioration rather than improvement.

It can be done ; and when, out of the dust and rubbish of the demolished temple of Intemperance, reared to the honour of the heathen Bacchus, we look on the promising future before us, with calm heads, and hearts thrilling with gratitude to a gracious Providence for the result of our labours, we shall feel ourselves able to fight with unhampered hands the battle of life, and make home happy, rich, and bright by the exercise of habits of economy and temperance.

ESSAY XVII.

BY ELIZA STARK, WIFE OF A SHIPSMITH.

Who can properly describe the benefits of temperance ? Surely no one like those who are partakers of its blessed results. Who can tell what it can accomplish towards the renovation of man's moral nature ? Not the pen of man—the powers of an angel might be well employed upon this heaven-born blessing. Go to the homes of half our mechanics in this highly-favoured land, and see what misery the monster-evil, strong drink, has brought into those abodes of sin and wretchedness ! Go

to the prisons, and ask what brought each guilty creature there? Will not the answer be in almost every case—*Drink?* Ask the wan and careworn wife what makes her look so sad—will not her answer be, “My poor husband drinks?” Ask those squalid, shoeless children, “Why are you not clothed and fed as others? Why are you not smiling and rosy-cheeked as others?” Will not the poor little lambs tell you, “Father spends so much at the ale-house, mother cannot get us such comforts?” Ask that reckless, wild, and dissipated young man, now on the very verge of destruction, “Who taught you to drink?” Will not the answer be, in almost every case, “My father?” Need we go further to prove, while disease destroys its thousands, drink is destroying its tens of thousands? Disease can only destroy the body, but drink destroys both soul and body, and that for ever.

The working men at the present day are calling loudly for reform, while the majority are neglecting the reform needful in their own habits and homes. True, the legislative body of our country may do much to improve our social position; but I, as a mechanic's wife, and the mother of ten children, affirm—Unless the reform takes place in a man's own castle (that is, his home), himself being commander, as he certainly ought to be, it is quite necessary he should ask himself, Am I letting in enemies who will surely destroy my castle, while I am vainly calling for help to higher powers? If so, it will avail me little all they can do for my safety, be they ever so willing. First, am I welcoming that monster, *Strong Drink?* If so, be his visits ever so few or far between, depend upon it he will one day become master of both me and mine; because he hath in his train improvident habits, loose company, swearing, Sabbath-breaking, lying, disease,

and death, with a host of others too numerous to mention. I admit at first he enters with a smiling face and friendly greeting ; but be assured, if he is not turned quite out of doors, he will sooner or later be your master, cause your wife a broken heart, and your children want and rags. And what will he do for you ? He will ruin your character, undermine your constitution, and bring you to a gaol, workhouse, or perhaps, what is still worse, to appear before the Judge of all flesh, with all your sins upon your head, by a premature end. Then, will it not be wise in you, as men endowed with capabilities of rising superior to your present position, by cultivating your mental powers, exerting them for the benefit of those around you, and standing erect, a man in the presence of Him who formed you in His own image and likeness—to glorify your God below, and find your way to heaven ? Then, and not till then, are you in a position to call upon those in authority to assist you, and I am sure they will. But unless the reform begins at home, all outward reform will fall far short of the object and end desired.

In order to see what good can result from intemperance, it will be wise to look at one or two instances of intemperance and improvidence. I will take the case of one family with whom I lived under the same roof. The man was a first-class mechanic, working in a large ship-yard at Blackwall, earning from £2 to £3 a-week. Take him first as a man : a stranger would pronounce him a respectable, intelligent man ; in fact, he carried quite a majestic air, as though he were one of the lords of creation. No man so ready to stand up for his rights and privileges in his trade. As to discussing politics, he was perfectly eloquent, especially when a little beer or liquor was in his head.

At electioneering times he was always on the committee; having a vote for the borough, he could not possibly think of going to work till his man, as he styled him, was firmly seated: that was the man who kept the most open houses, and was most liberal in ordering everything the house afforded. That was his opinion of liberality; and, alas! the opinion of thousands beside—a sure warrant of their liberal principles. I have known such men return a member of liberal principles by an overwhelming majority. Upon the dissolution of Parliament a man comes forward who is a stanch Conservative, but very liberal according to their ideas; they flock round his banner, and leave the old member unseated by a large deficiency. I could state the names, but it would be out of place. *This is not the man, but the drink.* Unfortunately, such are well-known facts. In a previous election, about six years since, a member was returned who threw all (not previously engaged by the opposing member) houses open in the borough. Men and women (yes, with shame I write the word) were in such a beastly state of intoxication, they were not content with wearing the ribbons of this man, who allowed so much drink, but allowed their faces to be coloured blue, and paraded the most public streets, in token of their liberal principles. Gentlemen may mean well at such times: but let them have no open houses, nor pay their committees, and, I think, they would find many valuable men to work without payment; we should then have more sound sense displayed in returning a member, far less sin committed, and our enlightened gentlemen would prove their disapproval of drunkenness.

We have viewed this man as a mechanic and a liberal constituent; we will now look upon him as a husband and father. Alas! alas! what was he but what thousands

more are—a regular drunkard? Endowed by his Maker with fine, well-built, manly proportions; thanks to his poor wife, always clean and becomingly dressed at his work—scrupulously so; not of a Sunday—no, poor woman, she could not accomplish this without his aid. What was she when he married her? The daughter of a respectable man, foreman at a large yard—always respectable in appearance; for looks, the pride of the mother who bore her, and the belle of the neighbourhood; in fact, a more equally-matched pair could not be found. The first two years of their married life passed on very well; he always stayed to take a parting pint with his mates; shortly it became two, and three, or more pints. Instead of coming home at seven o'clock, it became eight, nine, ten, eleven, and sometimes later, as circumstances happened. At the beginning of his married life he would carry home to his wife £1 10s. or £2; when she has two or three children, and needs it more, it is reduced, by degrees, till, finally, she thinks it well to get a sovereign at eleven o'clock on Saturday night. She has to market for the Sabbath. Everything must be very superior, because drunkards are perfect epicures; their appetites are so bad through the drink, they must be tempted to eat. After this unhappy wife has run to the nearest shops, which are just closing, and paid what they please to ask—paid any trifle she may owe for food for her children—what has she left to keep the house during the other six days, and provide hot suppers? Yes, this lord of creation must have hot suppers, because he does not come home to dinner. Well, she must go on through the week, and meet his requirements as best she can. If everything is not to his mind, what then? why, he throws the knife at her, and uses language which would make the blood run cold of

any intelligent human being to hear, and very frequently gives her a sound thrashing—yes, she, the wife of his choice, whom he swore at God's altar to love and cherish ! What sort of a situation she is in to bear it, I will try to give you some idea. She is almost fainting for want of food, but dares not say so, because her husband has been drinking ; at most, she has had tea and bread-and-butter twice during the day. Meat, she or her poor children never think of after Sunday ; and, what was worse, during four months I witnessed her sufferings she was in a fair way to become a mother again. Perhaps some may say this picture is too highly coloured : would to heaven it were so ! I could, in the narrow circle of my own experience, write enough of such cases to fill a volume. Very often her screams have chilled my blood, and yet I dared not interfere. My husband has often tried, but the man was half-mad, and would tell him he was master in his own house, and to mind his own business. Our only plan was to leave the house ; this the poor wife would come and beg of us, almost on her knees, not to do. She said the last lodger received a blow in her defence—took him before a magistrate, who fined him, and she, poor sufferer, had to sell part of her furniture to pay it with. You may ask how he behaved when sober ? Why, as all drunkards do—he was a perfect coward, and would try to avoid all who knew his private character. I will now inform you how unavoidable expenses were met. She dared not trouble her husband ; she would trouble any one sooner—they dared not beat her. At her confinement she could not pay a doctor, and she dared not get in debt, her husband would kill her. She finds out charitable ladies, and gets a ticket given her for a midwife from the dispensary, and the loan of a linen box for her confine-

ment. Poor woman! she told me this with her own lips, and how, when the box is returned, the ladies make a practice of giving something, either in money or clothing. This is how charities are imposed upon—not by the poor women, but through their drunken husbands. Does she get a nurse? Alas! she knows not how to get necessities for herself; some kind neighbour or relation performs little acts of necessity for her when her husband is not at home; most women are frightened at a drunkard.

How does she look, poor woman? Why ten years older than she really is—care-worn and pale, the very personification of *Sorrow*. How does she manage for clothes? Ah! how, indeed? She is glad to wear her mother's left-off things, and any trifle she can bring her. Poor mother! you had better follow her to an early grave than see her the wife of a drunkard. "Oh, but," she would say, "he was not a drunkard then. No, he was as fine a young man as the sun ever shone upon, and I thought they were well matched." Yes, and so they would have been, had he been a member of the Sons of Temperance, instead of the falsely so-called Hearts of Oak. Yes, they are hearts of oak, when they are so drunk as to lie in the gutters of a Saturday night instead of being at home in their families, preparing for the Sabbath. Did the poor wife say she would sign the temperance pledge if her husband would?—ay, and more, she feared, had she a husband who came home always sober, and spent his leisure hours in his family, she should worship him; she was sure she should fall upon her knees and praise God half-a-dozen times a day. Oh! ye drunken husbands, look upon the wealth of love you are casting from you; look upon the faithful hearts ye are breaking, and resolve, by the blessing of God, you

will taste not, touch not, handle not the unclean thing. Great will be your reward, both here and hereafter.

I will now look at this poor drunkard as a father. When seven o'clock has struck, and no father at home, they well know he is drinking. The mother begins to put her poor children to bed, that she may be alone to bear the brunt of his ill-humour. No father's kiss for them, poor lambs; she has let them stay till the last moment in hopes that he might come home sober for a treat. Most drunkards are very ill-humoured when they get home. How is this? Because they know those at home have reason to complain, and, as they are very dissatisfied with themselves, they begin to find fault with some one, in case they should find fault with them first. If a child is up, of course that would be a reason for great complaint; as that is not the case, they complain something is done they wished left undone, or not done that they wished done. If not, some fault with the cooking of the food the poor wife has set before them; how obtained, they never trouble themselves. If the poor wife gets off without blows she is thankful. How gladly would she have partaken of the food she had prepared, and given the children some, but she is never asked how they have fared during the day. Drink makes a man selfish or careless. How does he discharge his duty as a father? ah, how indeed!—the day of judgment alone will prove. I will endeavour to give some idea. The eldest, a fine boy about ten years of age, slept in an attic alone. Many times has that poor boy gone into the dark, cold room at seven o'clock of a winter's evening, cold and hungry, and remained till eight or nine the next morning, to be out of a father's way. I have heard him moaning for hours. Could he be expected to love such a

father?—impossible! Some three years after, I, living in the main road, heard a noise, and, upon looking from my window, saw a policeman with this boy. What had he been doing? He had stolen a penny pie, and eaten it. Poor boy! his mother used to let him out of an evening in the street, now he was a little older (to be out of father's way), and let him in at a convenient time without his knowledge. He was hungry—the old trouble; what was he to do—he had no money?

Mark the contrivance. He arms himself with the darning-needle and cotton, pretends to be looking at the pies so temptingly exposed for sale, drives his needle into one near the end of the board, watches his opportunity, draws it off, and eats it. Poor boy! to fall into crime for want of something to eat! Intemperate fathers, how many of you have this sin at your door—your poor boy's first step in crime! He is taken before a magistrate; being his first offence, he gets seven days. Unfortunate boy! he now sees the inside of a gaol—knows the worst; not half so bad as a good thrashing with *father's belt* when he is drunk. He comes out with his hair cut short, is the ridicule of all his former playmates, and is compelled to seek companions a grade lower. Thus crime begins. Some hardened young sinners who had seen him in the gaol, find him out, and claim acquaintance. In less than a month I see him in the hands of the police again. This time he gets a month for robbing an orchard. Poor children! no father's fond caress for them at the close of each day; no look of love for his poor heart-broken wife. Ah, no, indeed; long since have such interchanges of affection been forgotten. How does the poor wife bear her miserable existence? Why, it is simply told—*she hopes* he will one day turn. She knows it rests with

himself; and then, ah, then, what a happy woman she will be! how she will bless the man who persuaded him to leave the drink! Oh, she sits and fancies the happy future, till she almost forgets her present position. Who so full of hope as poor confiding woman? It is astonishing to see what a poor drunkard's wife submits to, and yet hopes and clings to her heart's first love. Though he be vile, loathsome, and even an outcast from respectable society, yet she never tires, but hopes on, in some instances to her *last home*—the grave. Drunkards, think of what an awful responsibility rests upon you! Say not, "I have gone too far to become a respectable man, a loving husband, a fond father;" no, no, far different; all are waiting with open arms to receive you as a parent would a child who had strayed from his home. Look upon your dear wife and innocent children; with what an outburst of love would they receive a temperance father! Respectable, enlightened, influential men are waiting to take you by the hand, and call you brother. Your own understanding is waiting for the time when you will allow it to give full force to all your mental powers, and echo the gladsome strain, "The dead is alive—the lost is found!" Above all, your Creator is waiting to crown all with His blessing, and make you a happy man in this world, and in the world to come an inheritor of His kingdom. Perhaps some may say, "I am willing to turn, but I have no friend to take me by the hand." True, no friendly hand may know just where to pluck you from ruin, as a brand from eternal burning, or they would gladly do it. Well, never mind, that which is honourable is manful; and it is strictly honourable, if a man has lost his road, to turn and seek for the right one. Now, you are the man who has lost his road. Take my simple advice (as I

have experienced it to be good for the last twelve years); go to the nearest temperance meeting, and go straight up to the desk, and ask to sign the pledge. Take my word, you will no longer be in want of a friend or a brother; plenty will gladly flock around and cheer you on in your noble resolve.

Where did I leave my poor drunkard? When the lad comes out of prison the second time he begins to feel alarmed, and orders him to be kept in the house. Alas! the bad seed is sown; and where it will end no human heart can suggest. He is a fine-grown, handsome boy, the very picture of what his father once was. How fearfully does this remind me of that passage of Scripture, "Train up a child in the way he should go, and when he is old he will not depart from it." He was kept in for some time, till one day his mother sent him to get some coals of a poor man with a large family, who kept a cellar opposite. While the man was gone to weigh the coals, he made the most of his time, by slipping round the counter and helping himself to the contents of the money-drawer. The man caught him in the very act, and, of course, gave him into custody. When the father came home at night, in liquor, as usual, and very valiant indeed (as all persons are when in that state), he went over to the coal-dealer—who, by-the-bye, was a teetotaler of long years' standing, a Methodist, and a man who worked for 16s. a-week, selling coals and potatoes, to make up a living for a large family, which he did, and supported them respectably, and was a man whose word was credit to all who knew him. The father talked very large, asking the man how he dared give his son into custody, said he ought to have come to him, and a great deal more; finally ending by threatening to give the

man—who was a dwarf to him in size—a sound thrashing if he dared to go before the magistrate to prosecute. This did not frighten the man. He did his duty conscientiously, begging of the magistrate to get the lad into some reformatory. Where was the bounceable father? Where most drunkards are when sober. A coward, he did not come near; but left his poor boy to the mercy of the magistrate, who, through the intercession of the prosecutor, gave him six months, telling him, if he came before him again, he should send him to the Old Bailey. Where was the poor mother? Why, at the seat of trouble, as she always was—and returned to her unhappy home many steps nearer her grave.

Yes, she loved her boy dearly! He was a fine, promising lad. She had hoped he would grow up to manhood, and prove a comfort and support. Fathers and mothers, is not this a fearful reality? Look upon your promising boy, and ask yourself, in the sight of an eye-seeing and heart-searching God, are you doing your duty towards your children, as you would wish you had when you come to die? Are you daily saying, by your own actions, *Do as I do?* or are you leaving them to take their course in the world, while you spend your substance and leisure at the ale-house? If so—in the name of all that is sacred, by all your hopes, both here and hereafter—look again at this fearful warning! What might this poor lad have been, had his father been a total abstainer? Working by his side as a companion at home, by his earnings adding comforts to an already comfortable home, the pride and joy of the mother who bore him, and in after life a respectable and useful member of society. Oh! what an unhappy creature such a parent must be, who, by his own example and neglect, has caused

a child's ruin! He may try and drown his thoughts in drink; but Conscience is a keen monitor, and will not be stifled. In the dark and silent watches of the night, when no eye sees or ear hears but that all-seeing Eye, Conscience is doing her duty. She may be cast down or trampled upon, but she rises superior to all defeat, and is still at her post, and there she will be till we quit this world for another, where her services will not be needed. Shall we look at the drunkard's Sabbath? His poor wife rises early in fear of disturbing him, creeps out of bed, and takes her youngest child. Noiselessly she prepares the breakfast, and gets her other little ones up, washes them, and gives them their Sabbath-morning's meal, more like criminals than happy English children; as quietly she lets the elder ones out to Sunday-school. About eleven o'clock the father makes his appearance. He looks dissatisfied with everything, because he is dissatisfied with himself. Ah! Conscience is at work there; she is telling him it is God's own day, and more than I can tell. He looks upon his little ones, who eye him with a jealous fear—endearments and fatherly love they are quite strangers to. He must say something by way of a prelude, which he does by remarking he is not well; he is quite out of sorts this morning. Yes, drunkards always are out of sorts in the morning. "What is there for breakfast? he should like something nice." Perhaps the poor wife offers him an egg, or some fish. Oh, no! he cannot eat them; he fancies some fried ham, or something quite as luxurious. What can the poor wife do? She is obliged to go to the nearest chandler's shop and get some, paying far more than she would at a cheesemonger's, who are all closed, with money she will need before the week is out to buy bread. She

dare not refuse : it would make words ; anything but that.

This poor deluded man's first act is Sabbath-breaking, instead of prayer and praise. Next, he asks where are the children ? "Sent to Sunday-school, to be out of the way." Alas ! how many poor children are sent with no other end in view. After breakfast, this poor man proposes to take a walk to do him good, till dinner-time. He cannot go any other time in the day ; he has no clothes fit. Drunkards are very seldom troubled with many clothes, and what they have are mostly in pledge—only brought out on special occasions. He wanders about with his mates the bye-ways and lanes till they find a house open ; unfortunately, public-houses will serve in church-time, though our Legislature has done so much to try and stop it ; there they remain till the house is closing for afternoon service, when they return to their homes, not the better for drink, and shut themselves in for the rest of the day, because every one who has Sunday clothes puts them on before that time in the day, and they must go home to hide their shame. The poor wife is anxiously cooking the dinner with the greatest care—it must be ready by one o'clock, *that* is the working man's dinner-hour, and he ought to be there. One, two, three o'clock, no husband ! Shortly after, he makes his appearance, eats his dinner, and goes to lie down. This is the way he spends his Sabbaths most of the year round. In the evening he must have beer or grog to keep him in temper. Can such a man look for the blessing of God upon his six days' labour ? No ; it is a positive contradiction to Him who has said, "Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God," &c. ; and "Him that

honoureth me, him will I also honour." Is it any wonder such a man—and, alas! there are thousands like him—should be dissatisfied with everybody and everything? The reason is plain enough—he is dissatisfied with himself. A heart at peace with itself is at peace with all around; and how can a man or woman know anything like peace of mind who is living in wilful neglect of every moral and religious obligation? It is a positive absurdity to expect such a thing. I will look upon this unhappy man in the position of householder. Is he honourable? far from it. Drink drowns every principle, and leaves a man careless and improvident even for a home to shelter his innocent children. The landlord is a lenient man, and takes what the wife can give him. The poor creature makes any excuse rather than blame her husband, well knowing, if he will, he can alter, and all will yet be well. At the expiration of three years the landlord finds them back four quarters, which is fourteen pounds. He had better never have seen them. Houses are in great demand, and he allows them a week to get off the premises. All the time they let apartments for three shillings and sixpence a-week. Thus he loses his highly-prized vote. Now, such men as this are Chartists, or Britons that never will be slaves; at the same time, they are slaves—ay, most abject slaves of their own lusts. Instead of being a respectable householder, he is compelled to remove his poor children into a back court, where the rent is three shillings a-week; no one will let him a respectable house; no one will live with him. He takes his poor children where their morals are corrupted and their health impaired; but God in mercy sent a disease, and took the two youngest in one day. Such are the fearful effects of intemperance. What

might this man have been? Ah! what might he have been?

It is a fact made plainer every day. We, as individuals, are daily advancing in the social scale, or sinking in vice and degradation. There certainly can be no safe middle path, though many seem to think there is. Suppose a broad plank is passed down the middle of a stream, and there is a firm, safe, pleasant walk on each side; would not any person be thought mad who would prefer walking on the plank whilst there is a safe, firm footing on the land? Yet such is the case. How many thousands choose rather to walk upon the uncertain plank of intemperance, while temperance offers a firm and pleasant footing—a sure foundation, a blessing here and a reward hereafter. Some may think there is no direct blessing from Almighty God upon total abstinence; but I can prove it is a mistake. Let me beg of you to open your Bibles and turn to the 35th chapter of the Book of the Prophet Jeremiah, and there you will read, as plain as Sacred Writ can be, the direct words of the Majesty of Heaven, where he directs his servant Jeremiah to send for the whole house of the Rechabites and set wine before them to tempt them. Commencing at the 5th verse, you read: “And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.” This was merely a trial of their principle, to make them an example to future generations. What are the blessings promised by Him who never changes? “Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father,

and kept all his precepts, and done according to all that he hath commanded you : therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever." Ought not this Divine assurance to be enough to satisfy the most sceptical upon the blessings of temperance? Every father ought to be a Jonadab in his own family ; then might he claim for his own the same blessing. Temperance has the direct blessing of Omnipotence. What promise can be more full and comprehensive the whole chapter through? Some may say this is placing temperance where religion ought to be. No, not so. I can show that temperance is the handmaid that leads to religion, which I will prove hereafter. I wish to go one step further with a poor drunkard ; that is, his last step—the death-bed. I have not been there ; but the partner of my life was there, and told me every word. What is it? Ah! what pen can do justice to this scene? and yet they are numerous. Look at him, poor fellow! there he lies; not lived out half his days; only 37 ; in the prime of life—dying of a galloping consumption, brought on by drink. Those who worked by his side for years, and begged of him to leave the drink and become a wiser and happier man, now come to his bed-side to point him to a crucified Saviour, and beg of him to make his peace with God. What is his answer? Listen to it, ye drunkards! it is a voice from the grave ; ponder it well in your hearts, lest it be your case. "Too late! too late! I am a lost wretch! Yes! I am lost! Too late! too late! Ah! I knew you meant me well when you used to try and get me from the drink. I meant to alter ; but I put it off, and put it off. I had not the courage, and now it is too late!" All these bitter lamentations were uttered between fits of

coughing, while the poor fellow is struggling for breath.
What a scene !

“Stop, poor sinner ! stop and think,
Before you further go ;
Say, can you trifle on the brink
Of everlasting woe ?”

Look at this poor man ; one of his pot-companions comes into the room—very seldom they go to a sick-bed. What does he say to the poor sufferer ? He must say something, so he begins, “Cheer up, mate ; while there’s life there’s hope. Let us hope you will get better.” “What !” cried the dying man ; “hope for me ? No, no ! The hope is for you” (at the same time holding up his emaciated hands). “Look at me ; I am nothing but a skeleton. Go tell my shopmates what drink has brought me to—what it has done for my poor wife and children. Go tell them I implore of them with my dying breath to leave it, before it leaves them where it is leaving me. Beg of them to act like men, and look at their own interests, both here and hereafter. As for me, it is now too late !” This was all his cry, and all Christian visitors could get from him till the breath left his poor frame. I would just glance at what it had done for his poor wife. She, with a young family, never knew what it was to receive half his earnings ; still, he was a kind husband and father. Had it not been for drink, he might have been a happy man. She would go out washing for any person who would kindly advance her sixpence to get her husband a dinner at the end of the week. Yes ! she, a first-class mechanic’s wife, in a constant situation, would go out washing to get her husband a dinner, that he might have nothing to drive him to a public-house ! I know this to be a fact of usual occurrence from personal know-

ledge. Working men of Great Britain, how many of you do the same thing? Look at yourselves in this poor man's case, and ask yourselves, in the sight of your Maker, Shall this abomination destroy my soul, my character, my constitution, my poor wife and family, any longer? and answer like men—No!—by the blessing of God, drink shall not slay me.

Provident habits! Did ever any one hear of a drunkard being provident? I did not. In this poor man's case, he entered several clubs, from all of which he was expelled, through not keeping up his payments. At the time of his death he had not a penny coming from anywhere to bury him with. His wife sent a petition into the shop where he worked; but it met with very little encouragement, because they had a burial club in their own yard, for ten pounds for either man or wife, by only paying one shilling for three deaths. It was begun at sixpence a death, but had increased so much as to leave a balance of ten pounds upon the receipt of two subscriptions. This poor man had belonged to this club; but, like everything else but drink, he could never spare the money when it became due. Reluctantly the committee expelled him. Oh, drink! thou universal bane! when did not improvidence follow in thy wake?

I have taken up a deal of time with the evils of intemperance. I will now try to show, from my own personal experience, the blessed results of temperance and provident habits. I knew a young man, a smith, who held a situation by the side of the poor man who died through drink. When they engaged for the first year they received £1 2s. 6d. per week. Still, this young man supported a wife and two children respectably: one evil, he was not a total abstainer, though not a drunkard.

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He never took his earnings from his wife ; but occasionally he would be induced to spend an hour with his shopmates, and when he went to pay his club. Oh, the ruinous system of keeping benefit clubs at public-houses ! they often cause a man to go to a public-house, and spend both time and money, because it is absolutely necessary he should provide for sickness and death. An election for the borough took place ; this young man fell into temptation, and becoming involved in a street brawl, was severely injured. The next day he determined, with the blessing of God, not to taste drink for a month ; at the end of which time, if his health was as good without it as with, he would become a Total Abstainer. Oh, blessed resolution, who can fathom its benefits to generations yet unborn ? Eternity alone will unfold. I will try and show some of the happy results to himself and family for now upwards of twelve years.

He did find his health and strength even better. Of course, it was rather hard, at first, to go entirely without stimulants ; but any good thing is worth some little self-denial to obtain a victory. Habit in a good or bad cause soon becomes second nature. Thus it is that drink obtains such a fearful ascendancy. At the end of the month he became convinced he was a wiser and happier man, and determined, by the help of God, to remain so. From a temperate man he became a thinking man, and saw his responsibilities in the sight of his Maker. He could now frequent a place of worship on the Sabbath ; whereas, in time past, when he had a desire, the thought came across him—he was in a public-house parlour on the Saturday night, listening to the song and the jest : he could not be a hypocrite. No, no one should point at him and say, "That man was in a public-house last night ;

now he is going to chapel." Thus his conscience is free. This is the first blessing. Next he looks upon his dear wife, and feels it is his duty, and ought to be his pride, to walk out by her side as happily as when she was her own mistress. To this end he asks her what it cost a week for their dinner and supper beer? Two shillings and sixpence—a pint at dinner and supper, and a pint and a half on Sundays—very reasonable for a man and his wife; still, it may be well dispensed with. That amount is six pounds ten shillings in twelve months—a nice change of clothing it will purchase for any working man's wife. This young man determined this amount should be regularly set aside every week to buy clothes for his wife, or at least saved for her private use.

Thus, we find this young man regular in his attendance at the house of God; he finds he has a soul to save, and train those young immortals committed to his care for another and better world. He finds, at best, he is but a probationer here; he sends his children regularly to a Sabbath-school; and whereas, in former days, he led his wife to the tea-gardens, he now leads her to the house of God, that as they are one on earth, they may become one in heaven. Go to the home of this man at the close of the day: you will see his children with smiling faces, watching who shall be in readiness to open the door. One will place his slippers, another his chair, all waiting to hail his welcome step and earn the first kiss—what a prize to a child! no fear in their hearts of cuffs or blows. Home is that man's earthly paradise; all his children love the sound of his welcome step; even the infant at the breast looks for the father's caressing after tea. No anxiety on that wife's brow about her husband being over his time; she well knows nothing but accident or

death can keep him from those beloved ones who are eagerly waiting his well-known rap at the door. How such a father's love twines around the hearts of his children ! it grows with their growth, and strengthens with their strength. After tea he will spend an hour or more with his children, then bring out his Bible, read a chapter to them, explain to their little minds as well as he is able, kneel down with his family, thank God for his mercies during the day, ask for his kind care and keeping during the silent watches of the night. He then dismisses the dear children to bed with a kiss and a blessing. View this man in every other relation of life—as a husband, a neighbour, or a friend—and you will find him acting as becomes a man of probity and principle, and earning the respect of all who know him. I think I have proved that temperance leads to providence, happiness, and heaven ; whereas intemperance leads to misery, want, crime, and endless woe. Surely every wise man should choose, and, in a good cause, work while it is called day, as the night cometh wherein no man can work ; and there is neither knowledge, nor wisdom, nor device in the grave, whither we are all hastening.

In the first of the foregoing prize essays, the evils which drunkenness brings upon the community at large are clearly and forcibly stated. The second gives a very powerful and at the same time heart-rending picture of the misery attendant upon indulgence in intoxicating liquors, as regards the drunkard's own wife and children. There are four other essays on the subject of temperance and provident habits, to each of which a small premium was awarded. The authors of these treatises, no less than

the prize essayists, lay bare the evils of drunkenness in all their hideous deformity ; and the remedies they suggest for its cure are evidently the result of long experience and mature consideration. Though some alterations in the laws regarding the sale of intoxicating liquors are really required, our authors do not shrink from telling their fellow-workmen, in plain terms, that they cannot rid themselves of responsibility by adducing the existing defects in the law, and that it behoves them to do their part in the eradication of this monster evil from our social system. These essays discuss drunkenness as it affects the working classes *alone*, and treat this vice as if they only were responsible for the evils it engenders. It is true that these evils are infinitely greater, and that the vice is much more prevalent in the lower ranks than among those who are more elevated in the social scale ; but, alas ! it has its victims in every class ; and we must remember that the higher the position, and the better the education, the greater is the sin of yielding to its allurements. The poor and ignorant man may, with some show of reason, excuse himself for indulging in this vice if he know that his rich and well-educated neighbour, who is free from the temptations by which he is assailed, cannot withstand the temptation to sensual indulgence.

Mrs. Stark, in the second prize essay, alludes to the drinking usual at elections, and calls upon candidates to put a stop to a practice fraught with such monstrous evil. We hope that many years will not pass over our heads before these gentlemen will be ashamed to secure the support of their constituents by inducing them to put "an enemy in their mouths, to steal away their brains." Let them follow the example of a candidate who was

returned to the first Parliament elected after the passing of the Reform Bill, for a borough in Yorkshire, and who gained his election without opening one public-house or giving away one drop of intoxicating liquor. To be sure he was, if not a martyr at heart, a confessor to his principles, for the mob of that borough—a particularly corrupt one—determining to punish a man who had dared to deprive them of their “vested rights,” attacked him while walking in procession, and were only prevented from killing him by the devoted courage of a few friends, who at last succeeded in dragging him, bruised and bleeding, beyond the reach of his infuriated assailants. This narrow escape of his life, however, did not prevent him from pursuing the same course at the next election. He was not attacked again; possibly because he was not successful in retaining his seat. This, however, took place nearly thirty years ago, and such brutal violence would easily be prevented now by the police—a body which had no existence in that borough in the year 1832. Conduct then requiring the courage of a martyr, now only needs the spirit of an honest and independent man.

James Hedges, a carpenter and joiner, in setting forth the political economist's view of the question, states that—

“It is evident that whatever has a tendency to demoralise the working classes has (in proportion to the influence it exerts) a tendency to lower their wages; and, in support of this view, I quote a memorial drawn up by a body of working men at Paisley, and addressed to their employers; it bears a remarkable testimony as to the moral effects of intemperance. It states that ‘drunkenness is most injurious to the interests of the weavers as a body;

drunkards are always on the brink of destitution. There can be no doubt, that whatever depresses the moral worth of any body of workmen, likewise depresses their wages ; and whatever elevates that worth enables them to obtain and procure higher wages.*

“Nothing is more clearly shown, both in the history of nations and that of individuals, than the fact that intemperate habits destroy all that is good and excellent in the character of both. Many working men, to whom the Almighty has given great talents, in order that they might be useful to their fellow-creatures, have left us nothing but fearful *warnings*, and a record of time wasted and happiness blighted, by their own sin and folly. It is also a notorious fact that many experienced workmen, contending for a living in old age, have lamented that through their drinking propensities they had neglected the opportunity of raising themselves to independence which had been afforded them at an earlier period. It is, therefore, evident that so long as the working population of this country are dissipated and improvident, they will remain ignorant, irreligious, and discontented. To uphold the drinking customs of this country, and yet hope for any sensible and permanent improvement in our people, morally or physically, is, as a dignitary of the Church of England remarks, ‘as though a man should sow *tares*, and then look for a crop of wheat.’

“What, we ask, would, humanly speaking, be the condition of the great proportion of our working population if these drinking customs were entirely discontinued, and

* “The Right Honourable Earl Shaftesbury, after quoting the above memorial in his speech in the House of Commons, February 28, 1843, added—‘This, in my opinion, is as sound political economy as ever has been spoken, written, or published.’”

the temptations which now exist completely removed? Would there be, we again ask, any occasion for ragged schools, &c.? Would our streets every Saturday, or pay-night, abound with scenes of depravity—with wretched wives waiting in anxious suspense for the return of husbands, spending their hard earnings in vile public-houses and beer-shops—with anxious mothers trembling for the safety of their sons just beginning to be ensnared by our corrupting drinking usages, and who, instead of receiving a training for usefulness, rendering them thereby a blessing to the community, are made, by these customs, *pests* of society, and a curse to their country? Would ministers of the Gospel find their people so improvident and vicious as to render unavailing all their efforts for their temporal and spiritual welfare? On the contrary, may we not reasonably anticipate very different results?—flourishing schools, with well fed and well clad children; whole districts of happy homes—the synagogues of Satan destroyed, and the houses of God thronged—the industrious, but imprudent, mechanic no longer robbed of his hard earnings, no longer caught in those traps, those nets everywhere set to entangle him in their many meshes, no longer ensnared by the corrupting drinking practices of the age, but trained in a different school. Encouraged by the saving both of time and cash, effected by the practice of entire abstinence, he finds fewer difficulties to contend against in his safe and simple career. He is able by honest industry to provide for himself and family the necessities and comforts of life, and by his high respectability and virtuous conduct proves an ornament and a blessing to his country at large. Having banished the intoxicating cup, he now employs his leisure hours in strengthening his intellect, cultivating a correct

taste, acquiring useful knowledge, and practising strict integrity, morality, and the religion of the Holy Bible. He insures the confidence of his employer, good remuneration for his labour, the respect of all good men, and the favour of Almighty God ; he is happy in time, and has a good hope of happiness to all eternity."

G. W. Newton, letter-press printer, tells us that—

"In almost everything else but the liquor traffic the artisan is eminently a practical man. Generally he does not devote himself much to speculation, but what he does is real matter of fact. In this matter, however, he rarely counts the cost. If he did but *think* more about it, and be guided by his judgment, intemperance, in his ranks at least, would soon disappear ; but it is the *utter want of thought* which upholds the system."

Edwin Lister, spring-knife grinder, attributes very justly much of the tendency to drink so prevalent among the working classes to the fact that—

"In every grade of society there are customs and rules with which every member is expected to comply ; *these* exert an influence for good or evil upon the members *individually*, and to which their daily habits, in a great measure, become confirmed, and their characters moulded thereby. Amongst the *working classes* there unhappily exists a number of customs in reference to intoxicating liquors which are anything but favourable to the formation and cultivation of frugal habits and prudent forethought ; *these* affect their social condition, their domestic comfort, and personal happiness."

And the same author asks—

"What are the customs and habits by which such an evil as this (intemperance) is originated and perpetuated ? These among working men are 'legion' as to number

and influence, and generally commence in early life. Indeed, the temptations, opportunities, and inducements to them are innumerable, whilst the pretexts and excuses for their continuance are frivolous and ridiculous in the extreme. As a writer has justly observed, 'in the present, as in past times, ignorance and want of self-respect are at the root of the evil; but there are numerous causes of aggravation, among others, the drinking usages connected with professional undertakings: drinking at entry into workshops; drinking at departure from workshops; and drinking of fines in workshops; drinking at births, drinking at marriages, and drinking at funerals; drinking on various festive occasions and their anniversaries; drinking of success on going a journey; drinking of toasts, and drinking of healths; and, in short, drinking for any reason that can be conveniently assigned.*' The occasions are truly numerous, and very often direful as to consequences. And here the difficulty occurs as to the selection of the *occasion* of drinking for illustration of the evils connected with the customs and habits under consideration. Take, for example, 'the drinking on entry into workshops' of a youth aged 13 or 14 years, who is just entering one of our manufactories or workshops, to commence learning a trade or business, whereby to obtain a livelihood. Before he can be allowed to take his first lesson, or make his first essay in the use of the requisite tools, a certain sum of money (varying in amount in different trades) is demanded by his future workmates as a 'footing,' to be spent in intoxicating liquor, according to custom. This is a twofold evil; first, it is a tax upon the pocket of the youth's master or father, as the case may be; and secondly, in the spending and drinking of

* *Vide* "Chambers' Miscellany," No. 23.

this tax the youth receives his first lesson in the art and mystery of a 'drinking bout,' and in many cases proves the first step in a career of drinking, which results in the confirmed habits and practices of the profligate drunkard ; and many a youth has had to date his commencement in the downward path of crime and dissipation, and for the taste and appetite acquired for intoxicating liquors, to the drinking of them attending his entry into society at the workshop.* But should our youth, through the influence of parental example and precept, or from the force of early training, escape the evils attending his entry into the workshop, yet many are the trials and temptations to which he is exposed during the term of his apprenticeship ; and at its close, on attaining his legal manhood, he is again exposed to the effect of an unjust law, more stringent and severe than any that ever was discussed on the floor of St. Stephen's, or received the royal sanction and sign manual of our most gracious Queen—viz., that of 'custom and rule,' and to which he must submit or suffer the penalty. A 'loosing' is to be provided, or, in other words, a drinking treat is to be given to his workmates and associates, at which he will be toasted and flattered, and every effort will be made to overcome his scruples (if any yet remain) against joining their drinking parties, and thus to initiate him into all the duties and privileges attending his newly acquired condition, and to cause him to 'play the man,' not in virtue, but in vice ; and many a working man, whose skill and industry would have secured for him, if not affluence, at least a competency, has had to

* "In reference to the temptations to which youth are exposed, the reader is referred to 'The Young Man from Home,' a very interesting work from the pen of the Rev. J. A. James, of Birmingham."

look back with sorrow and regret to his 'becoming of age' as *the* time when the habit of drinking was formed, which has followed him through life, step by step, increasing in strength year by year, marring his social happiness, and preventing any improvement in his condition and circumstances by the cost of those habits to which he has now become a slave. We are not now treating of the confirmed drunkard, but of the habits and practices which too often lead to such a result. The next important event in the life of a working man is when he 'takes to himself a wife'—a step so important as to deserve the most deliberate consideration on his part, and one in which he needs the best advice and assistance which his best friends are able to bestow. But, on this occasion, as on the previous ones, the drinking customs and rules of the workshop again interfere with the liberty and will of the parties concerned. For in the manufacturing districts—it is with them we are most acquainted—when the marriage of any of the workmen takes place, the newly wed is called upon to contribute a certain sum (in the writer's case, it amounted to one-fourth of his week's earnings) towards making a wedding feast or 'drinking bout' for his fellow-workers, which is both a tax upon his purse, and a temptation; and to many a young couple the drinking at the wedding has proved a bad beginning, and the first step in marring what otherwise would have proved a happy union, and all owing to the compulsory nature of the drinking customs and practices imposed by working men upon each other."

"That the English nation," remarks James Hedges, "with its unparalleled wealth—a land of Bibles, churches, chapels, benevolent institutions, &c. &c.—should yet present the appalling condition of pauperism, irreligion, ignorance,

immorality, and crime, which is exhibited by Great Britain in this the nineteenth century, must strike every reflecting mind as an extraordinary phenomenon.

“Whence this fearful state of things? Whence the occasion for our pauper-houses, our penitentiaries, our criminal establishments, &c. &c.? Why is England studded with these institutions? why do these monuments of our national shame tower forth wherever any large number of our people congregate? and what good will these vast and expensive establishments effect? Do their unfortunate inmates grow wiser and better? On the contrary, the testimony of those superintending such establishments proves, that the victims who once enter such places almost invariably return again and again after their liberation. Now what, we ask, is the origin of the numerous evils which are telling with such terrific effect upon our people? What is the scourge which is so insidiously preying upon the vitals of our fellow creatures, and sapping their very life's blood? The testimony borne by our most distinguished judges and physicians, as well as the evidence afforded by various statistical returns, proves that the origin of these numerous and mighty evils is found in the artificial drinking usages of society.”

Further on he observes :—

“It may not be amiss to give here a specimen of the direct self-taxation paid annually by the people of this country for injurious indulgences.

“Wine, six millions ; tobacco and snuff, eight millions ; home-brewed beer, cider, illicit distillation, &c., ten millions ; spirits, British, colonial, and foreign, twenty-five and a half millions ; malt liquors, thirty-nine millions ; thus making a total of eighty-eight and a half millions a-year : so that our drinking and smoking taxes are more

than half as much again as the entire taxation of the United Kingdom, more than twelve times as much as the poors' rates, and more than ninety times as much as we give to the largest societies for promoting the cause of religion and morality—viz.: Bible Society, Church Missionary Society, Wesleyan Missionary Society, London Missionary Society, Baptist Missionary Society, Religious Tract Society, Christian Knowledge Society, Propagation of the Gospel Society, Church Pastoral Aid Society, British and Foreign School Society, Home Missionary Society, Sunday School Union. The income of all these honoured and blessed institutions is less than *one million*.*

“While it is my earnest desire to ‘honour all men, love the brotherhood, fear God, and honour my Queen’—(God *bless her* and all the Royal Family), yet what can we say of our Government and magistrates—parties who ought to be the guardians of a people’s morals—parties who ought to keep within the narrowest practical limits all incentives to vice and national dissensions; what can we say to their having so generally multiplied through the length and breadth of the land, those ‘*pest houses*,’ as Cowper very properly designates our drinking establishments; the Government making a gain of this destructive and immoral traffic?

“Let it not be supposed that, in speaking thus, I am under the influence of a half-formed or ill-formed prejudice against rulers and those whom God has placed in authority; it is not so. Human society, in all its ranks and stations, is ordained of God; but more than ever are Christian men convinced of the necessity of restraining the liquor traffic. But public-houses are licensed by the State, and a large portion of our revenue is raised

* Copied from “A Tract for every Christian.”

by the sale of what is both physically and morally injurious to the people. That which is morally wrong can never be politically right. It is contrary to all sound morality to enact laws which will, either directly or indirectly, foster crime. That the laws at present in operation with regard to public-houses have such a tendency, there can be no doubt. 'The beer-shop and the gin-shop,' says the Recorder of Birmingham, 'are the authorised temptations offered by the Legislature to crime.' There must soon be an alteration in these statutes. The conscience of the country is being aggrieved by them, and when once the public feeling is aroused on a matter of *right*, its demand must, sooner or later, be met. I must also state that this censure does not apply to the Sovereign of this realm, for it is notorious that the example of our most gracious and beloved Queen has done much to check indulgence in strong drink in the *upper* circles of society.

"How applicable is Cowper's severe, but merited, satire—

'Behold the schools in which plebeian minds,
Once simple, are initiate in arts
Which some may practise with politer grace,
But none with readier skill ! 'Tis here they learn
The road that leads from competence and peace
To indigence and rapine; till at last
Society, grown weary of the load,
Shakes her encumbered lap, and casts them out.
But censure profits little; vain the attempt
To advertise in verse a public pest,
That like the filth with which the peasant feeds
His hungry acres, stinks, and is of use.
The excise is fatten'd with the rich result
Of all the riot; and ten thousand casks,
For ever dribbling out their base contents,
Touched by the Midas finger of the State,
Bleed gold for ministers to sport away.

Drink and be drunk then, 'tis your country bids,
Glorious drunk, obey the important call !
Her cause demands the assistance of your throats,
Ye all can swallow, and she asks no more.'

A more stinging reproof no one could well administer ; but the sting lies in the truthfulness of the statement."

The good effected by Temperance Societies is too well known to need description. All honour to their originators and supporters ! Another way of promoting sobriety has been opened up within the last few years, by the establishment of drinking-fountains. We owe their foundation to Mr. Charles Melly, of Liverpool, who established them in that town at his own expense, and they are spreading rapidly through the kingdom. When the wayfarer can quench his thirst in an innocuous beverage outside the tavern for nothing, it is to be hoped he will no longer seek inside an injurious one, for which, moreover, he is obliged to pay.

We are surprised that none of our essayists mentioned the existence of an association formed eight years ago, with the object of entirely destroying the trade in intoxicating liquors. This Society, comparatively small at its foundation, has gradually increased in numbers and influence, till it is not only able to support a weekly newspaper and a quarterly journal for the promulgation of its views, but to retard a Bill in its progress through the legislature, and in some degree to modify its provisions. We allude to the United Kingdom Alliance for the total suppression of the liquor traffic. This association, more than a year ago, drew up a Bill which they hope ultimately to succeed in making the law of the land. But for the present they do not intend to lay it before Parliament, because they believe

the course most likely to insure success, is first to instruct the people in its objects, and to ascertain, by a house-to-house canvass, the wishes of the English nation with respect to its adoption. This project is called the Permissive Bill, and its object is to prevent the sale of liquor in districts in which two-thirds of the ratepayers should be opposed to such sale.* The result of the canvass, as far as it has yet been carried, has been to elicit an opinion from a large majority in favour of the Permissive Bill.

We learn from the 8th Report of the United Kingdom Alliance, that—

“In support of the proposed measure, meetings or the inhabitants have, upon public requisition, been convened by the mayor or chief officer in the following places :—

“Alford, Andover, Ashton-under-Lyne, Birmingham, Bolton, Brighton, Blackburn, Burslem, Cardiff, Chatham, Chester, Crawshaw Booth, Darlington, Darwen, Dewsbury, Devonport, Hanley, Hartlepool, Haslingden, Huddersfield, Leeds, Longton, Louth, Manchester, Middlesbro', Mossley, Northwich, Oldham, Plymouth, Pontypool, Portsmouth, Pudsey, Ramsgate, Rochdale, Rotherham, Saddleworth, Salford, Sheffield, Southport, Southampton, South Shields, Stafford, Stonehouse, Swansea, West Hartlepool.

“In all cases, excepting that of Ramsgate, overwhelming majorities have declared themselves favourable to the adoption, in any measure affecting the liquor traffic, of a clause empowering the people to prevent the traffic within their own districts.

* Provision is made in the bill for obtaining alcoholic drinks if required as medicine.

"The mayor of Chester having declined to call a meeting, the requisitionists convened the inhabitants.

"SUMMARY OF THE PERMISSIVE BILL CANVASS RETURNS.

	<i>Dis- tricts.</i>	<i>Written Replies to Canvass by Household-ers.</i>			
		<i>Favour.</i>	<i>Against.</i>	<i>Neutral.</i>	<i>Totals.</i>
England	72	64,091	6,391	17,100	87,582
Wales	14	7,418	299	557	8,274
Scotland	28	54,425	4,184	-9,121	67,730
Ireland	2	2,031	123	145	2,299
United Kingdom...	116	127,965	10,997	26,923	165,885

The public meeting at Plymouth, held so lately as last March, is described "as one of the most numerous and influential meetings ever held" in that borough. The petition there adopted in favour of the Permissive Bill was presented to the Upper House by the venerable Lord Brougham.

But though its provisions are, as yet, only under discussion, its principles are, to some extent, already in action. A large number of land-owners, with the Prince Consort at their head, have taken measures to prohibit the establishment of drinking-houses on their estates and we have no doubt that, wherever tried, the experiment has always been attended with a diminution in the crime of the district in which it has been applied.

Reflecting on the slow growth of all social reforms, it would be rash to predict a speedy fulfilment of this society's aims; but if we consider the progress it has made during the eight years of its existence, and the zeal and energy, no less than the prudence and ability, with which its measures are promoted, we may hope that, before

many years shall have elapsed, the legislature will have passed some act which shall really restrict the sale of intoxicating liquors—our present licensing system having scarcely any effect in attaining this object. Meanwhile it is cheering to learn from a letter addressed by the secretary of the Alliance to Mr. Edward Baines, that there are in England and Wales 900,000 total abstainers above the age of fifteen.

Our New England brethren, ten years ago, saw the necessity of imposing some legal check on the sale of alcoholic liquors. "The Old Bay State of Massachusetts, hand-in-hand with its younger sister, the state of Maine—the two were formerly one state—have nobly taken the lead in the march of prohibition. Vermont, New Hampshire, Connecticut, and Rhode Island have followed in the race, with several others of the more western states. Altogether, some eight or ten millions of the Anglo-Saxon race across the Atlantic have put their communal power into direct antagonism with the liquor traffic. No one in those states can sell intoxicating beverages for common use without violating the law, and outraging public conscience and morality. That which is not a legitimate branch of trade, but is essentially a social wrong, has become a statutable offence and a crime. These prohibitory laws have now been in existence for periods of seven, eight, and ten years; the first Maine Law having been enacted in 1851. During this period, many reactionary attempts have been made to render these laws nugatory, or to wipe them from the statute book. One of those efforts, through a complication of political difficulties of a purely party character, was, for a time, successful. The law in Maine was repealed, and, for a season, the liquor traffic, under the sanction of a stringent

licence system, was again allowed to blight and desolate the state. But, at the very earliest opportunity, the people, with a noble instinct of duty and self-preservation worthy of their Saxon forefathers, rose up as one man, and, with a mighty manifestation of their indignant and determined will, declared that the liquor traffic should be totally prohibited.”*

It has often been assumed that if the English people could procure light wine cheaply, they would not drink liquors containing a much larger amount of alcohol ; but experience has not shown this to be the case. The recent reduction of duty affects all kinds of wine—the strong Spanish wines, together with the light French claret—and the increased consumption of these thinner and less potent liquors has been equalled by that of the more intoxicating beverages of the southern parts of Europe. We fear, therefore, that the lowering of the duty on wines, together with the Wine Licences Bill—measures passed during the year 1860—have only given greater facilities for the indulgence of that pernicious habit which has so long been the curse of our country.

The following declaration by James Hedges is a melancholy commentary on the laws which have afforded these increased facilities :—

“I do not hesitate solemnly to declare that, in my humble opinion, the traffic in strong drink is at once the feeder of appetite, the purveyor of custom, the false in-

* “In Portland, a ‘Board of Trustees,’ incorporated under a special act, has been recently established, for the purpose of promoting the interests of temperance in the State, and the Rev. Neal Dow, LL.D., has been appointed chairman. The Board is represented by a weekly paper, denominated ‘The Maine Standard,’ and is empowered to raise and disburse funds in support of the temperance cause.”—*Meliora*, July, 1861, p. 132.

structor of the people, and the seducer of virtue; the temptation to vice, the foe of temperance, the implacable enemy of knowledge, and the chartered fountain of disorder and crime, and when used as a beverage I am fully convinced of their utter inutility to answer *any good end*, which I will endeavour to prove by my own experience and that of others."

And he states that—

"During the period above specified [four-and-twenty years], I have enjoyed good and vigorous health with but few days' interruption, and I have never for an hour felt any need of such liquors; and that I believe I have done more work, have had better spirits, have eaten my food with greater relish, and have slept more tranquilly than I should have done if I had habitually taken beer or other stimulants.

"To boast of health would be as impious as to presume on its continuance would be irrational. What God has graciously bestowed He may at any moment take away. I only speak of the past and the present, which I do with devout gratitude, and my reason for speaking at all is a conviction, that an incalculable amount of evil, as offensive in the sight of God as ruinous to man, would be prevented by the general discontinuance of the use of intoxicating drinks; but that men decline to abstain from them under the notion that they are necessary to health, or at all events not injurious, whilst they believe them to be conducive to personal enjoyment. Convinced that these notions are both of them erroneous, I offer my own experience to prove that they are so.

"I did not adopt total abstinence owing to any illness or tendency to disease, nor because liquor was any strong temptation to me. I had always used it moderately. I

do not think it cost me [more than ?] sixpence per week, but I thought that sum would be better spent if employed to procure some comfort or necessary of life. I at last determined to follow St. Paul's advice—'Prove all things, hold fast that which is good.' My principal object was a desire to induce some of my fellow teachers in the Sunday school, by example, to abandon an indulgence which I knew was leading them to ruin. And it seemed to me that if I could do without strong drink, other persons in ordinary health might do the same, because my constitution is not robust ; on the contrary, I have from early youth been pale-looking and thin : therefore the experiment of total abstinence seemed in me a very fair one—I was an average subject. Many of my friends thought I needed a little beer or porter, dissuaded me from giving it up, and mourned over my unwise persistence ; but after I had tried the experiment for a few months I learned to smile at the prejudices of my friends, and, in the consciousness of firm health and good spirits, I have continued the practice to the present day.

"Within twenty-four years of life one passes through various circumstances which would be likely to try the merits of any regimen ; but I have never felt as if strong drink would help me in any of those circumstances—certainly not in protracted labour of the most arduous kind. More than once have I (after a hard day's work at roofing a church) walked home nearly nine miles, with my basket of tools on my back. Neither in the cold of winter, nor in the heat of summer, not in the morning, not at noon, nor yet at night, not in anxiety and trouble, not in joy and social intercourse—I need it in none of these circumstances ; it might do me mischief, but would certainly do me no good. There are those

who *think* that ale or beer is needful whenever they feel fatigued or exhausted ; but surely nature provides her own restorative at a much easier and cheaper rate. He who is tired should rest ; he who is weary should sleep ; he who is exhausted should take wholesome food, or innocent beverages ; he who is closely confined should take air and exercise. I repeat that alcoholic drinks are not necessary for me, and would never do me good.

"I claim no merit for practising total abstinence ; first, because it is no privation—an abstainer is seldom thirsty ; secondly, because I am firmly convinced that a total abstainer has more physical comfort, and even more gratification for his palate than he who takes liquor ; the digestive organs being generally in a healthier state, he enjoys food and innocent beverages with greater relish ; thirdly, because abstinence from strong liquor is no mean saving of money which may be so much better applied ; fourthly, because it is a still more important saving of time ; and fifthly, because it keeps men out of many dangers and temptations. Therefore, enlightened self-interest, nay, an enlightened regard for mere physical enjoyment, might make a man give up strong drinks ; and my firm belief is that, with very few exceptions indeed, they are not needful to persons in ordinary health. We will now just glance at a few facts which seem to prove this beyond all reasonable question.

"First, I will speak of cases within my own personal knowledge. I know and could name many of the hardest working men who, for years, have not tasted strong drink, and who declare themselves far better without than with it—glass-blowers, forge-men, cupola-men, and puddlers in iron furnaces—farmers working out of doors in summer's heat and winter's frost—printers, joiners,

bricklayers, masons, blacksmiths, and whitesmiths ; and to these I will add a quotation from the testimony of Edward Baines, who declares that he knows ‘coachmen in Scotland, medical men in large practice, ministers of religion, and lecturers, among the most animated and laborious in the country ; missionaries labouring in tropical countries, merchants, tradesmen, clerks, &c., of the greatest activity ; literary men and editors, of very sedentary habits ; members of Parliament and ministers of State, among the most constant in their attendance on the trying duties of Parliament or of office ; old men of near fourscore, children and young persons of all ages, nursing mothers, servants ; in short, persons of almost every class that can be mentioned.’ He adds, ‘I know persons under all these varied circumstances who act on the system of total abstinence, enjoying health and vigour, and believing that they are better without intoxicating liquor than they would be with it.’ In some of the states of America the sale of liquors is prohibited by law, and through a great part of the United States it would be considered a shame for the ministers of religion to take wine. * * * Two thousand medical men in this country, including those of the very first rank for science and practice, signed the following certificate :—

“We, the undersigned, are of opinion—First, that a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

“Secondly, that the most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c.

“Thirdly, that persons accustomed to such drinks may,

with perfect safety, discontinue them entirely, either at once, or gradually, after a short time.

“‘Fourthly, that total and universal abstinence from alcoholic beverages of all sorts, would greatly conduce to the health, the prosperity, the morality, and the happiness of the human race.’

“And to this I would add the testimony of Matthew Davenport Hill, Esq., the recorder of Birmingham—a gentleman whose interest in social reform is known to all, and whose ample opportunity for careful examination of criminal cases, as well as his painstaking consideration of the question, entitle him to be heard with respect—made the following statement to the grand jury of Birmingham, January, 1855 :—‘The enormous consumption of intoxicating liquors which prevails through the land is a source of crime, not only *more fertile* than any other, but than *all others added together*.’ He then goes on to say, ‘Crime, gentlemen, is the extreme link in the chain of vice, forged by intemperance—the last step in the dark descent,—and thousands who stop short of criminality, yet suffer all the other miseries (and manifold they are) with which the demon Alcohol tortures his victims.’”

G. W. Newton adduces this further evidence with regard to health :—

“Practitioners of the greatest eminence in the country have spoken out very decidedly on the subject. One says :—‘I never suffer ardent spirits in my house, thinking them evil spirits ; and if the poor could witness the white livers, the dropsies, the shattered nervous systems, which I have seen as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms.’* Another says very candidly :—‘If an end were put to

* Sir Astley Cooper.

drinking port, punch, and porter, there would be an end to my personal prosperity.* Again :—‘Most unquestionably, society would gain immensely in health and morality were the present drinking usages abolished.’† Thus we have science and experience uniting in condemning the traffic.”

W. B. Camper says :—

“It is only necessary to observe the effect of drink on a man, who has for a length of time given himself up to its debasing influence, to be convinced of its injurious effects on the constitution. We shall find his entire system deranged : his mind loses its power ; his hand is unsteady ; he is languid ; his breath is foul and disgustingly offensive to all whom he approaches ; his palate no longer performs its functions, and he never enjoys his food like a temperate man. With his constitution shattered he goes down to a premature grave, a miserable wreck, leaving, perhaps, a family in sorrow. Drink does not at once assert its power over a man ; it does not directly take the reins guiding his life, but its influence is at first exerted gradually ; but when its power is once established, no monarch is so absolute. It demands from a man his health, wealth, peace, and happiness ; his liberty and independence ; and very often deprives him of work and bread.”

With regard to the intemperate use of tobacco, W. B. Camper observes :—

“The latter article is declared by most eminent doctors to be injurious to the system. Dr. Seymour tells us that it depresses the circulation, renders the action of the heart weak and irregular, and destroys the vigour of the whole system.”

* Dr. Cheyne.

† Andrew Combe.

Returning to the question in its moral aspect, we learn from G. W. Newton that—

“In order to produce this sad array of crime—immorality, injured health, and ‘shattered nervous systems’—there is spent, on a moderate computation, upwards of £64,000,000 yearly. Merely looking at these figures will make little impression. To get an idea of the value they represent, we must examine them closely, and think about them intently. In the first place, to adopt a common method, it would take a banker’s clerk nearly three years to do nothing else but count it, even if he counted 100 sovereigns a minute, 6,000 an hour, and ten hours a-day, or £60,000 daily. What is yearly spent in Manchester alone (£1,000,000) would provide a handsome stone building for a free library, with 20,000 volumes, together with lectures, classes, &c., for the benefit of the working classes, in fifty of our chief manufacturing cities.

“For the entire yearly sum, and allowing the population of the whole kingdom to be 30,000,000, the head of each family might have his life insured for £250. Or for every family it would yearly pay the rent of a first-class cottage and garden.

“An eminent philanthropist recently stated that he longs to see the day when every working man shall have a carpet on the floor of his house. This might easily be done with the money devoted to the beer-shop and the dram-shop. Indeed, he might have two new carpets a-year, if he chose. Or it would furnish every inhabitant of the three kingdoms with a new suit of clothes yearly. Indeed, it is almost impossible to calculate the immense amount of good which might be done with the money spent in ale and spirits.

“It is stated that what the working classes yearly

spend in strong drink is equal to the annual *savings* of their employers ; thus showing that, in a great measure, they resign themselves into the power of that capital against which some of their number so much repine. For instance, by the recent strike at Preston, 18,000* persons were thrown out of employment. Of this number 13,950 were women and children, while 4,050 were men. During the six months of the strike, *less*, by £21,000 was spent in Preston in strong drink than in the six months preceding the strike. In such a town as this whole families are employed in the factories. Allowing, on an average, five persons in a family, and presuming that the difference in expenditure was caused by want of employment, we find that each family spent, on an average, £5 16s. 8d. in the six months ; or in a year, when in full employment, £11 13s. 4d. If they had *saved* this money, merely for four years previously, instead of being obliged to appeal to the public for support, each family would have had a nice sum of upwards of £46 to sustain themselves.† The Prison Inspector, in commenting on the fact of so much money being spent in drink, says :—“These facts would appear to confirm the opinion so often expressed, that *drunkenness is the source of almost all crime, and that destitution arising from want of employment acts far less*

* Prison Inspector's Report, 1858.

† The late Rev. John Clay, in a paper entitled “On the Effect of Good or Bad Times on Committals to Prisons,” read before the British Association for the Advancement of Science, in September, 1854, says :—“As a general result, committals of all kinds from Preston during six months of the strike (from 1st November, 1853, to 30th April, 1854), diminished 22·7 per cent. as compared to the corresponding six months of the preceding year ; they diminished 32 per cent., as compared to the committals of the six months immediately preceding the strike.”—ED.

prejudicially on the working classes than this monster vice of our large towns.'

"The distressing strike amongst the colliers of Yorkshire was a striking instance of the want of thrift and the improvidence of working men. We may mention, also, that of the shoemakers of Northampton and Stafford—each having to appeal to the public for pecuniary support as soon as the strike was declared. * * * *

"Again, if the £64,000,000 annually spent in this demoralising traffic were to be used instead in beneficial trade it would vastly stimulate manufactures, give much more employment, and advance wages, thus specially benefiting the working classes. It is essential to them that they should have plenty of employment at good wages. Experience teaches that wages are good when trade is good, and that when money is scarce trade is dull and wages low; therefore, plenty of money is essential to a prosperous trade. When men have money they can purchase; if not, they cannot purchase. Many men, having much money, making many purchases, increase the demand, and thereby trade is flourishing. A demand in one trade increases the demand in others linked with it. To make more goods requires more labour—consequently more men are employed, and better wages given."

E. Lister remarks most justly that:—

"It is a disgrace and a reproach to the working men of this country, that many, very many, of those who are in the receipt of the highest rate of wages when fully employed, are the very first persons in seasons of slackness of employ, or in the event of sickness or accident, to apply for parochial or charitable relief, owing to this want of economy and forethought, their pecuniary resources being (in too many cases) exhausted in consequence of their

compliance with the drinking customs and usages previously referred to, with others of a like nature; their money, credit, and character all having been sacrificed to those habits and love of drinking. * * * According to parliamentary returns, there were living in Great Britain and the Channel Islands on the 31st of March, 1851 (the time when the last census was taken*), 21,121,967 persons. Of this number 131,582 were the inmates of workhouses (or union poor-houses); these, with very few exceptions, would be paupers, being one in every 160 of the entire population—a state of things truly startling, and for which we were not prepared when we began the search for information. And the question which arises in one's mind is, how comes to pass such a state of things in a free, civilised, and commercial country like ours? The answer to which—could it have been obtained from the 130,000 persons named above, as to the cause which brought them to the condition of paupers, we believe, in a vast number, if not in the majority of cases—would have been, Drink—drinking and improvidence. There were also, at the same time, 11,647 persons inmates of hospitals, and 46,731 persons in asylums and various benevolent institutions, which, added to the number indicated above, makes a sum total of 189,960 persons receiving parochial and charitable relief, being one in 112 of the whole population. Besides these, there is yet another large class of persons, the number of which we have not the means of ascertaining—viz, those receiving out-door medical relief from public dispensaries and hospitals. Could the number of these be obtained it would be astounding. And whence comes all misery and pauperism, and this necessity for charitable relief? Now,

* This essay was written in 1859.—ED.

allowing 75 per cent. of these to be legitimate and necessitous cases for parochial and charitable relief, there still remains 25 per cent., or about 47,400 persons (this is considered much below the real average), who are brought into those circumstances through their own misconduct and want of provident forethought. * * * We would not be understood to say one word in disparagement of those benevolent institutions, public hospitals, and dispensaries. These, in many instances, are houses of mercy; but we object to the *abuse* of them by those who *are*, or who *might* be able to employ their own physicians, and pay for their own medicines. 'We speak what we do know, and testify what we *have* seen,' when we assert that very many persons thus act, and those, too, who would not like to be deemed poor, or classed with paupers, but who, in reality, are such in reference to medical advice and relief. It is the best and truest charity which teaches men how to help themselves, and it is an act of the greatest injustice to withhold from them the means of doing so. We are aware that there exists various benevolent institutions, as sick and funeral clubs, odd-fellows' societies, &c., established by working men for the mutual relief of each other in cases of accident, sickness, old age, and to provide for decent interment at death; but these, in many instances, are so mixed up with drinking and feasting, that no wonder that many of them, after languishing for want of support, and the lack of right principles in constitution and management, are at length broken up, to the bitter disappointment of those who have looked up to and depended upon them for aid and assistance in times of need. Their constitution, as well as management, too often appear more like the wild speculations of ignorant or designing men. than the

results of calm deliberation and thoughtful intelligence. We hail the formation of provident institutions and assurance societies as having long been needed ; and we hope ere long their rules and regulations will be so simplified as to be easily understood, and made to meet the wants and emergencies of working men."

James Hedges remarks on "the pecuniary advantage of *abstinence* over *moderate* drinking. Threepence per day, only, spent in drink, amounts in one year to £4 11s. ; this sum saved in twenty-four years will amount to £109 4s. ; add to this, twelve years' interest at five per cent.—£65 10s.—the total sum saved will be £174 14s. One more instance :—Meeting an intelligent man whom I knew, I asked him to become a member of a provident society to which I belonged ; he pleaded his inability to make the necessary payments, owing to his wife being sickly, and having six small children. Upon my inquiring he informed me that the ale he drank came from the brewery, and cost him 1s. 6d. per week. I strongly recommended him and his wife to try entire abstinence ; they took my advice and acted upon it, and the result was, his wife's health improved, and the 1s. 6d. thus saved enabled him to enter the provident society and secure 12s. 6d. per week in sickness, with medical attendance and medicine, and £10 in case of his death to be paid to his family who survived. It enabled him also to pay his seat-rent in God's house, and to contribute one penny weekly to a missionary society."

W. B. Camper has some sensible remarks on the best way of apportioning a man's income to his different requirements:—

"It is, first of all, necessary to set a portion by for rent, which of course must be limited ; but the humblest

cot may be kept clean and comfortable. You will get tired of sitting in the easiest chair, and it is not the elegantly-furnished bed-room which brings the soundest sleep. The next thing is the supply of our daily wants, our food, &c. Experience tells us that the simplest food is the wholesomest. Man suffers more from illness than the lower animals through an over-indulgence in those luxuries which the refinements of civilised life place at his command. Then clothes have to be provided. The corduroy trousers and fustian jacket will keep a man as warm as the finest cloth ; and let not pride tempt him to indulge in dress which he cannot afford. A man need not lose his self-respect when he puts on the rough jacket, but he can lose it in gratifying his pride. Then want of work, illness, and old age have to be provided for. For this purpose as much as possible should be laid aside every week."

James Hedges urges that :—

"*Provident habits and self-reliance*, whether in an individual or a class, is the great condition of progress and success. God helps them that labour lawfully to help themselves—ay, and men will help them too. A true man rises above his circumstances and conquers them ; he knows they would never make him great or good were they ever so favourable ; and he knows, also, that no man ever yet achieved anything, either good or great, who did not practise the most resolute *self-denial*. It is, therefore, of great importance that working men should learn the art of extracting competence from narrow means. The rules I would humbly submit are the following, viz :—Be provident, but not penurious ; careful, but not covetous ; saving, but not selfish ; get what you can honestly, use it with frugality ; give to

God liberally ; lay up for the future, i. e., old age, sickness, and death, *moderately*. It is as much the duty of the man, who, for the lawful gratification of his affections, has surrounded himself with a family, to make a provision for them, according to his means, in case of his death, as it is to provide for their daily sustenance and comfort while he lives. Many persons in humble circumstances habitually spend small sums of money in sensual gratifications, which are not only useless but mischievous, and which, if saved or laid out to better advantage, would improve, not only their own condition, but also the condition of other working men."

Several modes of investing savings both securely and advantageously are suggested by our authors. James Hedges and Edwin Lister recommend their fellow-workmen, as one mode of investment, to become members of Building Societies. The former says :—

"*The Building Club* may also be strongly recommended to the working man, affording as it does a good opportunity to economise his means, and secure, to some extent, his pecuniary independence ; and while the widow lives in her almshouse, children in their parents' house, paupers in a poor-house, lunatics in a mad-house, every honest, sober, working man should be too manly to live in any house except his own. A very little foresight, a few years of habitual frugality, here and there a bit of self-sacrifice, and a steady, persevering, laying by in the Building Society—where the temptation to touch the deposit, sacred to the comfort and respectability of the future, is precluded, by putting it for the time out of reach—and at last the result is achieved ; while other men, during the same series of improvident years, had been swallowing their houses piecemeal, and here and

there a dry brick seemed to stick in their throats and choke them, and the sudden cutting-off of the tippler passes on a cup of sorrow to his bereaved household, which they must drain to the bitterest dregs, the stout-hearted mechanic grows in relative wealth and health to enjoy it. His habits insure his life as well as his premium; he has even a better policy than any office can grant him, in the Christian policy of a 'peaceable and quiet life, in all godliness and honesty.' Avoiding, by the grace of God, the manifold and fearful evils of inebriety, and securing the opposite blessings of provident soberness, the negative and positive lines of the electric influence of heavenly virtue form their circuit round his daily life, and at once protect him from the obstructions of earthly contact, and keep him in communion with the skies. The Rev. J. B. Owen, of St. John's, Bedford-row, London, in a lecture on insurance for working men in case of death or injury, gives the following graphic description:—

"He observes—'I think I see the man whose eye is dilating with the pride of a conscious prophecy on the prospect of raising a home and the humble landlord with it in the scale of moral architecture. A conviction of the approaching dignity of a living freeholder dawns upon his honest features like the morning's blushes that betray the light which she is expecting shortly. He detects himself resolving now and then whom he shall vote for when he gets the franchise, and gently smiles at the thought of "counting the chickens before they were hatched," only he is sure his hopes won't be addled—oh, no, the faithful old hen that's sitting at home will take care of that. She was none of your tattlers and brawlers, always moulting her feathers or other people's; she never cackled except it may be when a fresh egg was added to the nest, and the

event fairly justified some allusion to it. I was behind the man's heels as he strolled leisurely home at tea-time, for his work had been heavy that day, and would have been heavier but for the massive resolution that counterpoised it. A shopmate invites him to a glass of good fellowship, and somehow it seemed just the thing he wanted, and he paused opposite the beer-shop half inclined to surrender; but then he thought of the bairns that would be waiting their tea, and of their mother that never drank their health, even out of the teapot, unless he were by to return thanks for the honour she had done them, unaccustomed as they were to *public* speaking, or beer-shop speaking either; so he resisted and went on, and as he went, he mentally added the price of the glass which he would have spent to the sum total of that day's earnings, and felt himself a better man by threepence, and a wiser one by ten times the money. It paid his week's assurance within a penny, and many a week's payment was saved in the same way, till the man wondered how he managed to do without the drink; and weeks, and months of weeks, and even years rolled on, and he learned to wonder how he had formerly managed to do *with* the drink, for he did so much better without it. It became his hobby to take down his share-book and see how his investments stood, and tell up the score of his payments that used to be chalked up against him at the back of the tap-room door, and now they were all on the *credit* side, morally as well as financially, and that little pay-book grew to be his social thermometer; his self-respect rose with his entries, and was getting up daily nearer and nearer to "set fair." Old cup-mates that used to jeer at his poverty now complimented him by asking loans of money, which he modestly declined. His wife and little ones

were neatly dressed, as people should be that were looking forward to occupy a house of their own ; their fare was coarse at times, and its scantiness made it even dainty ; for that half-crown a-week to the building society, that was to build their house, doubled their present rent ; but they knew it was only doubling it for the thirteen years to make it none at all for the rest of their lives ; so they roughed it on, and wrought and toiled, and pinched together, only the young urchins asked now and then "when the new house was to come home?" and mother used to nod mysteriously, and intimate with the conscious air of one who was to be her own landlady by-and-by, "that the house was building as fast as could be, and they'd see, one of those days."

Provident Societies are also recommended by our authors ; we believe they are unanimous in deploring the evils produced by the meetings of any society being held at public-houses. G. W. Newton is :—

"Glad to acknowledge that many of our fellow-toilers are connected with benefit societies, lodges, &c., for some of the objects before named ; but we consider that the custom for their meetings to be held at public-houses is very detrimental to that carefulness they were designed to foster. The threepence to be spent for the good of the house leads the way for other threepences in the same direction. Indeed, the system is decidedly objectionable. It would be advantageous both to the society and its members if the meetings were held in a room unconnected with a beershop. For our own part, we prefer Assurance Societies, not only on this account, but from the lower payments, fewer fines, not requiring their members to attend the meetings, yet affording greater security for the money."

James Hedges says :—

“Have nothing to do with any club that meets at a public-house or beer-shop. These mostly, if not always, waste more than they save, and really benefit nobody but the publican, and frequently break up in a few years, and disappoint those who belong to them.”

The same author thus describes the operations of the Birmingham General Provident Society:—

“A man, 23 years of age, may receive 20s. weekly in sickness, medicine and attendance at *all* times, and £100 at death, by paying into this society 1s. 8½d. per week ; if 30 years of age, 12s. in sickness, and £100 at death, for 1s. 9d. per week ; if 35 years of age, 12s. weekly in sickness, and £50 at death ; also medicine and attendance for his wife at all times, *midwifery cases excepted*, for 1d. per week ; also three children of either sex, between the age of 6 and 14, if in a Sunday-school, may receive 2s. weekly in sickness, and £1 at death, for 1d. per week each. * * * * The central office of the above-named excellent institution is at 49, Ann-street, Birmingham ; it has twenty-four offices connected with as many churches in that borough and neighbourhood, and all the contributions of the members are made at the school-rooms attached to, or near the several places of worship. It is gratifying to record, and it may serve to stimulate similar efforts in other large towns, that this institution now numbers 7,500 members, with an invested capital of £14,000, and that the prudent and industrious classes of Birmingham are daily enrolling themselves as members.”

Life Insurances are also recommended. W. B. Camper says most truly—

“More may be done by the working man than he is at first inclined to suppose. If a boy, when he is first

apprenticed, as most working men's sons are, were to lay by a shilling a-week, at the expiration of his time he would find himself in possession of twenty pounds. If for the ten following years he invested five shillings a-week, he would have nearly two hundred pounds. How many are there at the age of 31, ay, 41, without a fraction ! It requires but the effort to begin. It will soon become a habit, and no deprivation will be felt. * * * It is the duty of every married man to insure his life. One day he may be in the full enjoyment of health, and the next a corpse. This is more necessary among the working class than any other, because of the difficulty of making a provision for the future until late in life ; and a man may be suddenly snatched away from the bosom of his family, leaving those dear to him to struggle for a living."

James Hedges tells us that—

"The Co-operative Societies also afford to the working man, when well managed, another excellent mode of investing money"; and further remarks :—

"The savings bank is another means by which working men may provide against a 'rainy day.' It is truly astonishing what a sum even a common workman may contrive to get together in a few years if he is only frugal—saving, for instance, from the tobacconist and publican what thousands of labouring men spend with them, and never permitting himself to grow idle because he is becoming a man of property. The thing only requires a little resolution and self-denial at the first. Try it ; you will soon be most amply repaid."

"In the Penny Savings Banks," says G. W. Newton, "which are in operation in many of our large towns, sums from 1d. to 5s. may be entered weekly. They

afford an excellent means of inculcating habits of carefulness amongst the children of the working classes, as well as the saving of small sums by adults."

W. B. Camper suggests that an excellent mode "of providing for the future is to create a fund of small savings, trifles which might otherwise be wasted. No matter how small the coin be with which this fund is commenced ; the smaller the better, but let the contributions be frequent. Never take from it, but let it accumulate ; and although it increases slowly at first, it will, after a time, swell in a manner that will cause surprise."

In conclusion, G. W. Newton makes this declaration :

"We have faith in the intelligent working man, that when he has attentively and thoughtfully studied any subject, he will give a practical effect to his convictions. We entreat him so to act with respect to the important topic here discussed. We ask him to examine narrowly for himself every part of the subject, and we feel sure conviction will be the result. The wide-spread evils of intemperance and improvidence are to him pregnant with the most important issues, and demand his most serious consideration. Intemperance is shown to be a 'monster vice,' producing crime, immorality, poverty, disease, death ; and, on the most competent authority, that alcoholic liquors are not only entirely unnecessary to sustain health, but are decidedly injurious to it. We trust the working man will exercise a sound judgment in this matter also, and that he will show, by turning his money into more healthful and beneficial channels, that his predilections are in favour of morality, health, and independence."

But slight allusion has been made in these essays to drunkenness among women. Would that this omission were caused by the insignificance of the numbers in

the female sex who indulge in this vice. True, it is much less frequent among women than among men, but it prevails sufficiently to cause a vast amount of misery and crime.

The condition of a family possessing a drunken father has been most graphically portrayed by Mrs. Stark. Alas for those in which the mother as well as the father is a drunkard !

It is to be feared that wives are too often driven to drink in order to drown the cares their husbands' intemperate habits have brought upon them. But thus they only increase the evil ; while there are some who have no such excuse to offer.

With regard to the grosser vices, of which drinking is assuredly one, a higher standard of morals is applied, whether justly or unjustly, to the conduct of women than to that of men.

Physically, one would suppose, drink does not injure one sex more than the other ; but morally, degraded as the male drunkard is, a woman, in the same condition, has fallen still lower in social estimation, and consequently must undergo a greater amount of labour before she can regain the ground she has lost. Let women remember this and resist the temptation, however strongly it may assail them.

CHAPTER VIII.

PHYSICAL EDUCATION.—SANITARY REFORM.

PHYSICAL EDUCATION teaches us the influence certain laws exert over our bodies, and the inevitable suffering which an infraction of these laws will bring upon us in the loss of our bodily health and strength. This knowledge applied to the proper care of our bodies would be the result of a good physical education. Our researches might first bring us to reflect upon the danger we incur by living in damp, unhealthy situations, or in ill-drained, ill-ventilated houses, and, in consequence, to consider a means of improving our dwellings, and of removing or destroying every substance likely to create impurity in the atmosphere surrounding our towns and our villages—this would be sanitary reform. Such improvement would cause us to investigate those laws which we must strictly observe if we desire health and strength. Thus, sanitary reform might lead us to study our physical requirements, or our knowledge of the laws influencing our bodies might lead us to pursue sanitary reform; the one would react on the other. They are but subdivisions of one great subject, and must be both pursued in order to bring into action those elements necessary for sustaining and increasing the health of the community at large.

ON PHYSICAL EDUCATION.

ESSAY XVIII.

BY ANDREW MYNESS, CARPET WEAVER.

THAT treatment of the body which is necessary for the development of its powers, and the maintenance of sound health, is termed physical education. This process takes cognisance of everything that affects the condition of the body—food, clothing, cleanliness, air, and exercise—while, from the close connection between the physical and mental powers, it is highly conducive to the culture of the mind ; the union of the mortal with the immortal part of our nature being too intimate, in the present life, to permit us to ignore the wants of the former without manifest injury to the latter.

No feature of our civilisation is more conspicuous than that which attaches due importance to physical conditions as conducive to health ; it being now a recognised fact that, without proper attention to the wants of the body, all attempts to elevate the people morally or socially must end in disappointment.

A brief allusion may here be made to the general effects produced by a due supply of those necessities of life and conservators of health, which we are led to undervalue through our every-day familiarity with them.


On the advantages derivable from wholesome food it is unnecessary to enlarge. The constant waste to which the body is subjected by muscular action can be repaired only by a sufficient supply of nourishing food. By the process of digestion this food is turned into blood, which, coursing the frame in ten thousand streams, deposits bone and muscle, and nerve and brain, wherever previous waste has

rendered a deposition necessary ; so that, where the supply is less than the demand, a diminution of physical power is inevitable.

Closely connected with the health of the body is the matter of clothing, the chief object of which is the maintenance of a proper temperature, our variable climate making attention to this particular imperative on all who set a value on good health. Cold, which often arises from insufficient clothing during the inclement season of the year, is the fruitful parent of a host of disorders, the baneful effects of which are felt in advanced life.

Cleanliness—that grand preservative of health, and deadly enemy to disease—is a duty binding on every one ; nay, it is a law the observance of which the great body of society has a right to demand, because filthy habits affect the well-being of the community at large. The frequent ablution of the body is so essential to the health of it, that a rigid compliance with every other requirement of physical education will not compensate for the neglect of this one.

The philosophy of personal cleanliness is easily explained by a reference to the process of perspiring, by which the body throws off a large quantity of liquid poison every day. “The human body,” says Dr. Hamilton, “exhales from its surface from thirty to sixty ounces of watery fluid daily.” Dr. Smith, of London, performed a number of interesting experiments to illustrate the effects of hard labour on the perspiring powers of the skin, in which the exhalations from that organ and the lungs conjointly vary from two to five pounds in little more than an hour. When we reflect how much of this poisonous matter must be ejected by the skin alone, the necessity of personal cleanliness, as a preservative of health, is sufficiently obvious.



On the importance of fresh air, volumes might be written. It is this agent that supplies the blood with the life-sustaining principle by which the frame is invigorated from day to day, and without which the whole mass of blood in our bodies would soon become poisonous to the system.

"The atmospheric air," remarks Dr. Hamilton, "when it goes into the lungs, is composed of about four parts of a gas called nitrogen, and one part of another gas called oxygen. But the air that comes out from the lungs is not the same in composition, for a considerable quantity of oxygen is found to have disappeared, and in its stead we find another gas called carbonic acid." This latter gas is a poison, and so large is the infusion of it in air which has been expired from the lungs, that to breathe such air a second time produces the most deadly consequences. It appears that about 45,000 cubic inches of oxygen are consumed by an ordinary man in twenty-four hours, and that 40,000 inches of this gas go to form the carbonic acid produced in the same period. Now, as oxygen can be obtained from pure, unbreathed air *only* for the purposes of respiration, the necessity of fresh air becomes apparent, and no one who values his or her health will neglect to seek a supply of this invigorating element.

The uses of physical exercises are not less obvious. In the animal economy, the law of action is the law of health. The sedentary nature of some employments renders exercise in the open air imperatively necessary. By such exercise the blood is sent freely and liberally to every part of the system, depositing in its course whatever is required. Nor is this the only benefit derived; for by the same means a healthy stimulus is communicated to the digestive powers of the stomach and to the perspiring functions of the skin.

Were it not that many, who bestow much care and time upon the culture of the mind, sadly neglect the body, it would scarcely be needful to remind the reader that physical education is an important part of self-education.

Our bodies as well as our minds are from a certain period of our lives intrusted to our care and keeping by their Creator, and we are as responsible for the way in which we use them as we are for the culture of the more noble occupant that dwells within. One of the principal objects of self-culture is to prepare men for the active duties of life, but this cannot be done without attending to every measure that is calculated to promote bodily health. Self-education aims at the development of the whole man, physically as well as mentally. Its ultimate object is to make man useful and happy, in the enjoyment of a sound and cultivated mind, in a sound and healthy body. Whatever, therefore, tends to the promotion of good health falls within the province of self-culture. Indeed, the intimate connection between mind and body, to which allusion has been made above, renders it impossible for any one to bring to maturity the powers and faculties of the one, while he neglects the health and comfort of the other. Neglect of the ordinary means of health soon takes effect upon the digestive powers of the stomach. A deranged digestion soon tells upon the nervous system, and the close intimacy between this latter and the brain, the great organ of the mental faculties, manifests itself in a feebleness and irritability of mind hostile to mental culture. While there is no sympathy expressed in this remark with that materialistic philosophy which confounds the distinction between the corporeal and spiritual parts of our constitution, the

important fact that mental well-being depends, in large measure, upon physical conditions, is fully recognised. Numberless, indeed, are the instances that might be adduced to establish this proposition.

Every one knows the effects of a common headache in indisposing us for the duties of active life. The feeble state of the mind in persons recovering from sickness and long-protracted illness is also well ascertained. In the delirious rage of fever, the mind sympathises with the body, exhibiting signs of disorder analogous to that under which the latter suffers, the rapid and incoherent succession of ideas seeming to keep pace with the increased speed of the blood. And lastly, there is the phenomenon of drunkenness, which is sufficient of itself to demonstrate the connection of the physical and mental powers. By swallowing a few glasses of intoxicating drink, the individual becomes the medium of a series of mental manifestations, peculiarly abnormal in character. At first, a childish loquacity marks the incipient effects of the liquor, but soon judgment gives up the reins to passion, when the drunkard becomes an infuriated animal. Lastly, stupor, absorbing self-consciousness, seals up every sense in temporary oblivion.

Now, these mental phenomena are produced by acting upon the body. Drink taken into the stomach soon finds its way through the medium of the blood to the brain, which is a material organ, but so closely allied to the immaterial mind, that whatever disturbs the condition of the one quickly manifests itself in the derangement of the other. It would be difficult, in the present day, to find an educated person bold enough to deny the close connection between mind and brain. The latter is not only the grand instrument through which mind is

manifested in this life, but it is also the centre of the nervous system. By the nerves, the impressions of the objects of the senses are conveyed to the mind. As the energy which stimulates these servants of the mind proceeds from the brain, it is plain that unless the brain be in healthy condition, no healthy action of the senses can be expected. In strict conformity with this, in *delirium tremens*—a disorder caused by the agency of strong drink—the victim is found to be the subject of a series of false impressions of the most wild and extravagant character. At one time he imagines that his nearest relatives are meditating his destruction ; at another, that the enemy of mankind, in “ execrable shape,” is ready to seize him. Now, as this deplorable state of mind is produced by the agency of intoxicating drink on the physical constitution, it is impossible to deny the connection of the physical and mental powers.

Not only does the condition of the body affect the mind, but the mind itself has a reciprocal influence upon the body ; the effects of mental emotions upon the latter are well understood.

Grief emaciates the frame, anger shakes the whole nervous system, and often produces the most fatal consequences ; while a sudden outburst of joy has been known to extinguish life. Care and anxiety wear down the strong and healthy, and often prepare their victims for a premature grave.

The lesson to be drawn from these simple statements is obvious and practical. If the Almighty has established an intimate connection between the mind and the body in the present state of existence—if they act and react upon each other—if the one cannot be in health while the other suffers—it is evident that the culture of the mind implies

a careful attention to all the wants and necessities of the body. Physical education thus, as a part of self-education, embraces a wide range of objects, and has a well-defined sphere of action. There is the education of the senses, the muscular powers, and the appetites.

The senses are susceptible of a vast amount of training. The eye that would distinguish beauty must frequently be presented with beautiful objects; the ear that would relish the harmony of sweet sounds must be accustomed to the finest music. All that is offensive in taste and smell must be removed from the organs of these senses before their healthy exercise can be insured; and the skin that would enjoy all the delicacies of touch, and the healthy effects arising from the contact of bodily clothing, must be kept *unexceptionably clean*. In short, the body, in order to be the faithful servant of the mind, must be specially and properly cared for. This is a truth verified by daily experience. Neglect of cleanliness, air, and exercise, depresses the entire animal powers, and lowers the tone and activity of the mind; while attention to these preservatives of health strengthens both mind and body. Observe with what alacrity the man who has had a bath and a little morning exercise in the open air engages in the labours of the day. The exercise has sent the blood freely and liberally to every part of his system, whilst exposure to air has imparted to it the quality of richness. Rejoicing in the possession of bodily health, he now pants for labour, material or mental. Strong in body and invigorated in mind, he encounters moral or physical difficulties in a spirit of self-reliance which makes them positively pleasant. Clear in head and ready in hand, labour is his delight. "The promptness of his decisions is only equalled by the quickness of his execution. By the power of a

discipline as salutary to health as it is necessary to the performance of the active duties of life, his body is made the willing servant of his mind. With a firmness of purpose which petty annoyances cannot shake, and an invincibility of will before which trifles yield like chaff before the wind, he faces duty with the courage of the warrior in the field. Having conquered himself, every other vincible obstacle is easily overcome, till he can say with the poet, 'The labour we delight in physics pain.'"

How different from all this is the condition of those who live in the habitual neglect of bodily health—who never go beyond the vitiated atmosphere of the populous city to inhale the fresh air of heaven, and whose bodies are strangers to the invigorating influence of pure water, who, after a long day's confinement to a sedentary occupation, despise the only counteractives to its debilitating effects—exercise and out-door recreation!

Their bodies, full of aches and pains arising from functional disorder, caused by neglect of the means of health, cannot be the willing servants of the mind. The victims of a nervous irritability, as hostile to self-culture as it is unequal to the petty and every-day trials of life, these individuals find, or rather make, existence a burden to themselves, while they often disturb the tranquillity of those around them. The truth is, no one can violate the laws of his physical constitution with impunity. These, whether we know or do not know them, will assuredly continue to produce their results, beneficial or disastrous, according as we obey or disobey them; we can no more evade their action than we can blot out the lights of heaven, or move the great globe on which we tread with our finger. As peace of conscience and tranquillity of mind are the rewards of obedience to the

moral law, so health and vigour of body are the recompense of obedience to those natural laws to which, as organised beings, we are subjected ; and if we would subordinate the body to the rightful control of the mind, we must attend to the physical conditions which render obedience possible and pleasant.

Not only does the neglect of physical health interfere with the government of the mind over the body, but it endangers the mental faculties themselves.

The neglect of air and exercise alone is the fruitful parent of many disorders which ultimately affect the mental powers. The most prevalent of these is dyspepsia, or indigestion—a complaint which soon spreads its baneful influence over the whole animal functions. It is of no moment to the argument now pursued, whether dyspepsia has its origin in the stomach or the brain, while it is admitted on all sides that in this disorder the latter organ is affected. Whatever disturbs the healthy action of the brain endangers the mental powers. Many proofs of this proposition might be offered ; but one from an excellent authority* must suffice :—"I might adduce many more cases to prove the very intimate connection between the brain and the mind ; that it is a defective brain that makes the idiot, and a diseased brain which causes delirium and insanity ; and that all the various states of mind produced by alcohol or by opium, &c., arise from the disordered action which these articles produce in the brain ; that the weak mind manifested by the infant, and the feeble mind by the aged, are produced by a small and undeveloped, or an enfeebled and diseased brain, and not by a change of the immaterial mind itself. But cases enough have been cited to prove these truths, and if we

* Dr. Brigham on the Effects of Mental Excitement on Health.

do admit that the brain is the organ by which the mind acts, we must acknowledge the necessity of guarding this organ most carefully. But the man who neglects bodily health does not guard this organ carefully ; in point of fact, he does not guard it at all, and hence the moral and intellectual obtuseness of those who live in filth and squalor."

It not unfrequently happens, too, that young men, when they become devoted to self improvement, are apt to overlook the dependence of mental upon bodily conditions. In such cases, every leisure moment is employed in study, to the neglect of those health-sustaining exercises which can make study successful. How great must be the disappointment of such, when, after years of praiseworthy perseverance, which, had it not been for their systematic neglect of the means of health, would have secured a high degree of culture, they find themselves the victims of ill-health and enfeebled mental powers !

There is one little piece of advice which may be of service to those engaged in the laudable work of self-culture, relative to the practice of studying immediately after meals. It is from the pen of the late celebrated Dr. Macnish. "It is a great error," says the doctor, "to study immediately after eating. The almost inevitable result is dyspepsia ; and it will be found that those who are in the habit of strongly employing the mental faculties shortly after taking food are more or less subjected to this affection. Indigestion is exceedingly common in the United States, and arises, doubtless, from the habit, so prevalent in that country, of returning to business immediately after dinner."

As a general rule, a walk after breakfast and supper

will be found beneficial, and a rest after dinner. It is to be lamented that the meal-hours of factory workers should be so short. An arrangement which would give the *whole hour* at meal-time, adding the fifteen minutes to the afternoon labour, is worthy of consideration.

Harmless games and out-door amusements will be found excellent promoters of health, and, when not indulged in beyond those bounds consistent with the interests of self-education, are most conducive to this important object. A game at cricket, or a dance on the village green, when under the guidance of courtesy and correct moral conduct, are not incongruities in the character of the self-educator, nor inconsistent with the more serious concerns of life. Nor need the mind be idle while the body is thus exercised. Many of these recreations engage the mental faculties in a way highly conducive to their activity, and that, too, under the most favourable circumstances.

The opportunities which railway communication affords of short excursions into the country should be embraced by those who set a proper value upon their health. A half-holiday cannot be better employed than in visiting some suburban place, where the dense and unhealthy atmosphere of the crowded city may be exchanged for the salubrious air of the country. Nor is good health all that is secured by such excursions. The observant and industrious student will find abundant materials for thought amidst the instructive variety of natural objects that present themselves to his notice in these journeys. Hill and dale, stream and plain, the woods and fields, and the blue vault above, all glowing in the rich luxuriance of summer, are but special pages in the ample volume of Nature open for his perusal. Thus, with a mind invigorated by the healthful agents to which

his body is exposed, he may gather mental stores for future reflection, and combine innocent recreation with self-improvement.

In fine, it will be seen from a review of the whole case before us, that bodily health is not a mere accident, independent of the care and attention of human beings ; that it depends on obedience to certain laws, neither hard to learn nor difficult to keep, but as unbending in their nature as those which determine the planets in their courses. Most people seem to think that if they feed the body sufficiently, and keep it warm, good health must follow as a natural consequence ; but this is a sad mistake. The internal organs, by which food is made to supply the waste of the body caused by muscular activity, demand the fulfilment of certain conditions as essentially requisite to the discharge of their functions. These conditions have been referred to, and urgently insisted on in the preceding columns, while an attempt has been made to illustrate that important connection of the physical and mental powers which renders their fulfilment imperatively binding on all who would realise the great objects of self-culture. The writer feels he has only touched this momentous subject, which deeply concerns every son and daughter of toil. Men whose talents and pursuits eminently qualify them for its proper discussion, have done it ample justice long before his feeble pen addressed a word of warning to those men and women of the working classes with whom he is proud to claim kindred. Valuable works on this subject are now within the reach of all, so that ignorance of its interesting details, and negligence of the duties which it enjoins, are a shame to any man. Ministers of the Gospel and those who have the moral and social well-being of the people at heart,

cannot do better than impress the importance of physical education upon the community at large, for surely the man who from ignorance or sloth neglects the body, is not likely to take much care of its undying guest, the soul. The truth is, wherever the people are found to live in dirty lanes and alleys, in filthy and ill-conditioned houses, in the systematic neglect of personal cleanliness, there is also found a deadly callousness to everything that elevates and ennobles the character of man. All successful effort to raise the lapsed masses of society must therefore begin with the improvement of their *physical* condition. Whoever teaches men to respect the laws of health and outward decency, whoever impresses upon them the necessity of banishing from their homes and persons everything in the form of physical defilement, brings them one step, at least, nearer to moral purity and to God.

On Physical Education there is one prize essay, and two others to which smaller premiums have been awarded. Both of these latter treatises contain much sound sense, and offer many admirable suggestions. The authors have not, however, confined themselves so strictly to their own branch of the subject as Andrew Myness has done in his excellent prize essay, but have included in their compositions remarks on Sanitary Reform, as well as on Physical Education.

D. C. Bates, apprentice to china-painting, says very truly that—

“Excepting the medical profession, education is generally confined now to intellectual and religious, nor is any attention given to physical training until, through igno-

rance, the laws of God have been violated, and the sufferers are compelled to seek for a remedy, instead of which they should have avoided the cause."

The same author remarks that—

"The principles of physiology should be first applied by the mother. Many a mother, who loves her child as she loves her life, is daily destroying it through ignorance. One great error of many parents is that of over-feeding the child; every time it cries or appears restless it is supposed to require food; it is given, and sometimes the restlessness is stayed for awhile; this practised a few days, and physic becomes necessary, and the babe who came into the world apparently vigorous and healthful soon falls a victim to disease."

He continues :—

"The regulation of sleep is also most important, and how often is the proper rest of children broken in upon by the careless indifference of mothers! Children are often injured by being forced to walk beyond their strength, and when they show signs of weariness are called idle, and dragged along, although observation would soon convince any one of the injuriousness of the practice. When the child is at home again it is tired out, ill-tempered, and peevish—signs which plainly show, from the inseparable relation existing between the mind and body, that it [the former] has been injured. Combe 'On the Management of Infancy' is a book with which every mother ought to be acquainted. No one can better tell the effects of home training than the observant school-master. He has often to labour hard to eradicate many seeds of evil before he can successfully implant principles of a healthy kind. He partially takes the place and responsibility of the parent, and it should be part of his

duty to teach physiology intellectually, by lessons upon the human structure and its laws, and to illustrate it practically by being cheerful, and endeavouring to make all his lessons as lively and interesting as possible, as a happy frame of mind is inseparable from health. Let but the parent and teacher work together, and the amount of resulting good will be incalculable. It would be impossible for so much self-imposed suffering to exist, if the ignorance which causes it were dissipated."

On the common ignorance of economically preparing wholesome food this author observes—

"The importance of proper food is felt by all, because some substances have been found, if taken into the stomach, to be very hurtful, and the subject has called forth much attention on all sides; yet still much ignorance prevails, especially among the labouring population of Britain, to whom it is most important to understand the science of preparing *economical* and wholesome food, seeing how much mental anxiety is often caused in providing for the family necessities; every anxiety hurries premature death, and most of the troubles of the labouring poor are brought upon them by indifferent ignorance of the philosophy of common things. * * * During the war between England and France, at the close of the last century, the wheat crops in England were very small, and the supplies from the Continent being cut off by the French, and those from America failing, there was a great scarcity, and in consequence great fears were entertained that the army both at home and abroad would suffer. But in this emergency a law was passed, that the army at home should be supplied with bread made of unbolted wheat meal, for the purpose of making the wheat go as far as possible. Although at first the soldiers were violently

opposed to this experiment, yet in a short time their health was so greatly improved, as to become a subject of common remark among themselves, and of observation and surprise among the officers and physicians of the army. So great, indeed, was the benefit derived, that the use of this coarse bread became common among all classes, although when large supplies of fine flour arrived from America, most by degrees returned to their old habits of eating fine bread. God creates our mercies; our miseries are of our own manufacture."

Nicholas Warne, artisan and soldier, though holding that the quantity and quality of our food are very important elements in promoting health, yet maintains that pure air is still more potent; and that, if we have a good supply of the latter, our stomachs will be enabled to digest even unwholesome food without material injury to the constitution. This author gives an amusing account of his own experience in the way of food:—

"When a lad, I heard the late Dr. Paris say, in a lecture upon 'Diet and Dietaries,' 'If a healthy man were to swallow the corner of a paving-stone, I verily believe, if the supply of gastric juice could be kept up, that he would digest it.' I have lived upon strange dishes myself, and although I have never broken my fast upon a paving-stone, I breakfasted, dined, and supped, for three consecutive days, upon two leather boot-laces and a piece of cavendish tobacco. In the Crimea, for upwards of eleven months, I lived upon biscuit and salt beef (pork I refrained from except in the winter months); so in the summer, I dined, &c., three or four days per week, upon biscuit and biscuit[?] with it. Another time, for sixteen days, I lived upon a pint and a half of water, and one biscuit and a half ($\frac{1}{2}$ lb.) per day;

the first putrid, the latter mouldy and maggoty. I have more than once lived upon cakes of unleavened bread, wild honey, and dates, for a month together, and having, when thirsty, to hold my nostrils with one hand to prevent retching, as I drank the water from springs and wells stinking with putridity, caused by the bodies of millions of locusts having fallen therein.

"This, as mere hard living, is no more than thousands have done at some time or other without leaving mother country (for the jade is but a hard step-mother to the poor). And I have known honest Christian folks, living within the sound of church-chime, to fare more hardly than ever I have fared in desert Tripoli, on Tatar steppe, on barren rock, or in poverty-accursed Kurdistan.

"My object in giving these details is to show the wondrous flexibility of the stomach of man. Therefore, in continuation I say, I have also dined with the French peasant, upon a lump of black bread and a hard boiled egg ; with the Spanish peasant, upon bread and an onion ; with the Sardinian, upon bread, and a salad made of cabbage-leaves, oil, and sour wine ; with the Neapolitan, upon a soup made of oil, water, and macaroni. I have had many a drunken debauch with Turks of many different nationalities, upon pipes and coffee ; I have, too, made revelry, with Arabs for my hosts, upon a bowl of goat's milk ; I have feasted with a renegade Armenian luxuriously upon the flesh of a young kid stewed in mare's milk ; I have breakfasted with a Tatar, upon a cucumber thirty inches in length, pickled in salt and water ; I have supped with an English gipsy upon a hedgehog ; with a Russian one upon black bread buttered with the dregs of the oil press ; I have eaten shark with a Maltese fisherman ; and once I swallowed, in a London pastry-

cook's, a penny new bun ; and the latter was the only thing I have ever eaten which produced in my stomach anything approaching indigestion."

The same author continues :—

"But the venerable Humboldt supplies us with a more remarkable proof of the powers of the stomach of man to extract nutriment from almost any description of material, than any I can give from my personal experiences. That distinguished philosopher and traveller says :—'The Ottomaques, on the banks of the Meta and the Orinoco, feed on a fat, unctous earth, or a species of pipeclay, tinged with a little of the oxide of iron. They collect this clay very carefully, distinguishing it by the taste ; they knead it into balls of four or six inches in diameter, which they bake slightly before a slow fire. Whole stacks of such provisions are seen piled up in their huts. These clods are soaked with water when about to be used, and each individual eats about a pound of the material every day. The only addition which they occasionally make to this unnatural fare consists in small fish, lizards, and fern roots. The quantity of clay that the Ottomaques consume, and the greediness with which they devour it, seems to prove that it does more than distend their hungry stomachs ; and that the organs of digestion have the power of extracting from it something convertible into animal substance.'"

The essayists insist upon the vital importance of pure air. On this point Nicholas Warne remarks :—

"Few parents would deliberately deprive their children daily of an essential meal ; yet, by inattention to the ventilation of their living and sleeping rooms, they commit upon them greater injury than this. Where is the difference ? A., deprives his child of its dinner, or neglects to supply

it ; B., deprives his child of an aliment which we have shown to be equally as necessary as food—viz, pure air.”

On the supposed impurity of the air in large towns the same author says—

“ But then the external air of the town or city is also impure ; *I do not think* it is so impure as supposed ; but however, suppose it is, it is less impure than the air of your close, ill-ventilated bed-chamber. To convince yourself of this, rise, after a hot summer's night, say at from three to four o'clock ; descend into the street, and take a walk for an hour or less. If your walk extends to the neighbourhood of one of the public parks or a too much despised square, so much the better ; instead of breathing a pure and inodorous atmosphere, you will breathe not only a pure, but a fragrant one ; and should the wind be favourable, even in the city's midst, the delicious odours of the hay-fields from beyond Hampstead, Highgate, and Willesden, will reach your hungry lungs and nostrils ; and before you return to your home remember that this is the air for which thousands pine and die, and which you have during the night excluded from your sleeping and living rooms. Upon your return home, enter the almost hermetically closed bed-chamber, wherein yourself, wife, and child have passed the night. Faugh ! what loathsome odours and foul stenches enter your throat and nostrils as you open the door ! You did not observe it before leaving the room and tasting of the fresh morning air, because you had become gradually accustomed to its poisoned state ; but, having tasted of heaven's breath, you cannot now endure the fœtid odours with which you were contented but an hour since. Open the window, comrade ; live yourself, and let your wife and child live.”

On the ventilation of bed chambers, he remarks that—

“No contrivance of art will healthily supersede what may be termed the natural ventilation of a sleeping-room. For this purpose, cause to be cut, from the upper part of the panels of the door, a portion, say from sixteen inches long by eight in width; fill in this aperture with a frame fitted with horizontal louvre-boards, which may be made to shift, so that the apertures between them may be reduced or extended, as the air in the room is more or less liable to be exhausted by the number of persons sleeping therein. Displace the upper squares of the top sash in the window, and fill in with glass, louvre fashion, similarly contrived to move as the louvre-boards in the door. By this means, not only is provision made for the passage of the exhausted air from the room, but, as a matter of course, also an entrance is given to pure or fresh air to supply its place. Another and simpler plan, which I invariably adopt, is to sleep with the upper sash of the window down a few inches; even a single inch will make an essential difference* to the purity of the atmosphere of your bedroom. Do not be afraid of cold: a few nights, and you will become so habituated to a healthy atmosphere, that winter and summer your window will never be closed.”

* “The window of the room in which I read, write, draw, and sleep, is a casement, opening to the sea, and is always open. There is no fire-place in the room, consequently I cannot have a fire. I feel cold while reading, sometimes, of a winter’s night, and then I warm myself by gravely putting on a pair of boxing gloves, and fighting an imaginary opponent. In twenty minutes I obtain sufficient healthy heat to last me for two hours or more. The rain frequently beats in, but I have no carpet to spoil, and I never take cold.”

Our author considers that the danger from draughts which we incur by opening doors and windows is less than that caused by an impure atmosphere, and experience shows that this view is correct. Of course, a heated state of the body, weakness, or positive disease, must modify such a rule ; but, in the main, fresh air is more conducive to health with draughts than foul air without them. We must hope that houses will some day be so constructed that we may secure the former without bringing upon ourselves the latter.

The proper exercise of our different limbs and muscles is another element of health and vigour. Nicholas Warne recommends several modes of exercising the body, such as wrestling, fencing, swimming. This latter art, however, he considers is only adapted for the summer season, and few persons even then can indulge in it for long together. He also recommends cricket. " Quoits," he says, " is a game of most classic origin, although fallen sadly into disrepute. To play well requires a strong arm, accurate judgment, and a good eye. * * * Skittles, four-corners, and bowls, considered as exercises calculated to produce a good muscular development, must be placed in the second class. There is no great judgment required or practice necessary to knock down nine-pins or four-corner-pins in two throws, with a 12-lb. or 16-lb. ball ; but it must be confessed that throwing a ball of lignum-vitæ five or six yards fifty or sixty times for an hour a day will do a tailor, shoemaker, or weaver more good than a gallon of strengthening medicine, and as much good as a gallon of spirits will harm. Unfortunately, however, the skittle-alley and the public-house appear to be inseparably connected, although that evil should have an absolute control over amusements in themselves

innocent and beneficial, is neither an evidence of our Christianity nor civilisation."

But the chief point to which the attention of the physiological student should be drawn is the cleanliness of the skin. Nicholas Warne believes that—

"The originating causes of the deaths annually of upwards of thirty thousand* men, women, and children, in this little country of England, may be traced to foul air, foul skins, and foul dwellings; or, in other words, to the negligence of the use of two of the most necessary, the most easily procurable, and the most common of man's necessities—pure air and pure water. Dram-drinking, to a considerable extent, amongst the working classes, may be traced to the same cause. A night passed in a well-ventilated sleeping room, followed by a bath, has a wonderful stimulating and invigorating effect upon the nervous and muscular systems; but, wanting these, the poor labourer or mechanic, feeling jaded and dispirited, seeks in the dram-shop for a stimulant to arouse within him the necessary energy to commence his day's toil. The morning dram is but the beginning of the evil; the end is to be found in our crowded gaols, hospitals, and poorhouses."

Baths, as a daily luxury, and especially on rising in the morning, when their efficacy is most potent, may be beyond the reach of a working man. But the substitute which the same author recommends will answer all the purposes of a bath in cleansing and purifying the skin:—

* Mr. Edwin Chadwick, in his address on public health, delivered at the meeting of the National Association for the Promotion of Social Science, at Glasgow, in September, 1860, gives the number of persons who die annually from preventible causes at two hundred thousand!—ED.

"In thus earnestly insisting upon the necessity of the daily application of water to the entire body, I must remind the reader that this is no brain-spun theory of a man of the study, unsupported by personal experiment, for when, as now, living by the sea shore, the hottest day in summer and the coldest in winter (for all seasons are alike indifferent to me), I take my daily plunge in the sea from rock, groin, or boat, with a keener zest than most men take their breakfasts ; and when living in a town, I take care to provide myself with my morning dram of cold water (to wash one's hands and face only is but the hypocrisy of cleanliness). When I throw off my night shirt with its load of impurities, I sluice my entire body. A large flannel or sponge, a pail or tub of water placed at hand over night, a yard or two of a hop-sack for a towel, and the sacrifice (!) of three or four minutes of time, is all that is required under the most adverse circumstances."

The importance of a perfectly clean skin, especially to infants and young children, is as yet but little understood. We hope, however, that greater facilities for procuring water, together with our baths and washhouses, are steadily increasing our opportunities, as well as constantly stimulating our desire for cleanliness. Purity of the body alone is perhaps not sufficient to insure health, but it will do much to prevent disease in those who are obliged to live in unhealthy situations, and to the weak and the sickly it must be almost a necessary of existence.

The knowledge of physiology, so essential not only to health but to life itself, is at present confined to the few. We hope ere long that the study of this science will become a part of every child's school education.

. SANITARY REFORM.

ESSAY XIX.

BY JAMES WALKER, BISCUIT BAKER.

SANITARY REFORM must be held to rank next to educational in point of importance and utility ; inasmuch as the connection between the mind and body is so intimate as to make it well-nigh vain to educate the one if the other is suffered to remain without due provision for its health and development.

Though it is a truth widely known now, that, if the body suffers, the mind suffers with it, and *vice versa*, yet, in presence of the indifference to it which the great majority of our educational systems still betray, and the dire pain and misery which its neglect is continuing to inflict on the working classes especially, it is not less worthy of being repeated. Nor is it less profitable, as long as these prevail, to embrace every suitable opportunity to explain, in the clearest and simplest language possible, the indispensable necessity of acting on it in any system of popular education, to make it effectual and of real use to those it is designed to serve ; and to add some clear explanation of the nature of the rewards and punishments which obedience and disobedience are respectively sure to entail ; and—which is the natural complement of this—to dwell, in a manner becoming its importance, on the moral obligation resting on every man and woman to render it, as far as in him or her lies, the homage of constant obedience.

My own experience of the evil effects produced by the—in a sanitary point of view—very indifferent homes and habits common to the majority of my brother workmen

and their wives, inclines me to support those who regard it as a primary point in education—and, seeking first to surround the body with the conditions of healthy existence, as far as possible, till this is done, would leave the mind pretty much alone.

I have always found it vain to speak to a fellow-workman—whose habits, home, and its surroundings, were at variance with sanitary conditions—of the many great advantages which flow from a good education, the comparative ease with which it may be secured at the present time, and the obligation this lays on every one living in ignorance to secure it. I have always found in him a depression of mind—a listless apathy, even when apparently in sound health, which no arguments or appeals, however earnest and cogent, could succeed in removing. He has remained wholly unaffected by all ; and I have observed that nothing, in fact, but the pernicious stimulants of the alehouse or the gin-palace have ever been effectual in rousing him into activity or cheerfulness.

I may remark, that much observation and inquiry has fully convinced me that this condition of things—this utter lack of good sanitary arrangements—is the grand cause of the ruinous and degrading intemperance and improvident habits which prevail to such a sad extent amongst the working classes ; and until it is done away with, it is, in my humble opinion, vain to hope that this intemperance and these habits will ever be extensively abated ; or that, as a whole, the masses will ever show themselves anxious to possess the advantages, great, manifold, and ennobling as they are, conferred by a sound religious and secular education.

Mere want of knowledge is productive of no evil worthy of being compared to that arising from inattention

to sanitary matters. Ignorance, *pure and simple*, will always be found to be pliable and teachable, if approached and dealt with in a right spirit. The ignorant man in possession of a clean home, commodious enough for all the purposes of decency, situated in a clean neighbourhood, and whose personal habits are also clean, it is ever easy to turn to knowledge, if the task is only rightly and earnestly set about. Whoever, being duly qualified, fulfils this condition, will never fail to find, with respect to him, there is more truth and wisdom in the apostolic saying, that "cleanliness is next to godliness" than perhaps he ever supposed. But this same ignorant man, or even one much his superior in point of scholarship, if he lives in a dirty, incommodious house, standing in a dirty neighbourhood, and if his habits are dirty as well, will always be found, no matter how much wisdom, patience, and earnestness may be exhibited in dealing with him, to be a difficult subject indeed—if not absolutely an impossible one—to imbue with any love for wisdom, or just sense of its priceless worth and beauty.

The explanation of this, I believe, may be found in the fact that subjection for any length of time to the anti-sanitary influences I have indicated, invariably produces a low state of vitality, than which there is no more formidable obstacle, if, indeed, there is one *as* formidable, in the way of the social reformer. Besides predisposing the body to the attacks of many diseases, and rendering it less able than it otherwise would be to withstand them, and those of all others to which it is subject, it is productive of a moral insensibility, which is the grave of every incentive to well-doing—to the acquisition of moral and intellectual excellence. I advance this with all the more confidence, that I have repeatedly observed,

that when it has been removed, as it always will be, by the adoption of habits of personal cleanliness and bodily exercise in the open air, and the introduction of sound sanitary arrangements and appliances into streets and dwellings, the most marked and gratifying change for the better in the moral and intellectual, as well as the physical condition, of the individuals affected has almost immediately followed—thus clearly showing, in the most practical and convincing manner, the intimate connection there is between cleanliness and good morals.

These considerations, and many others of a somewhat similar nature, which, however, it would not be exactly keeping within the proper scope of this essay to dwell upon, form the most material part of the experience which, as I have said, inclines me to go with those, and to think they begin at the right end, the very root of the matter, who would commence the education of the working classes by providing them with suitable parks, gardens, baths, washhouses, and last, though not least, well-drained and commodious dwellings and streets. The providing of good dwellings should, indeed, hold the first place in any scheme of sanitary reform, as it is *at home* that the character is principally formed and the bodily organs trained—prepared, as it were, for their future uses at the most critical period of their existence; and being familiar with the straits to which the great majority of my brother workmen are driven as to them, I may venture, without making myself liable to the charge of rashness, to indicate the kind required, and which would do the greatest amount of good.

It may be as well, however, to begin by noticing those which at present form the rule as to working men's habitations, and which, indeed, as the rent of suitable houses at present stands, are the only ones within reach of the

means of most working men—the small and inconvenient two-roomed houses. Except, perhaps, in the comparatively rare cases where there are no children, they are very objectionable, as they neither afford the accommodation required for the proper observance of decency, nor the means necessary to the establishment of a due system of ventilation.

With respect to decency, if we take the common case of a couple with four children, two boys and two girls, of ages ranging from ten to sixteen years, it will be seen at once that no due attention can be paid to it. The parents are sensible enough to know that the boys cannot be allowed to sleep with the girls; but where are they to sleep? There being only two rooms, there is but a choice of evils—they must either do so in the room occupied by their parents, or in that devoted to their sisters. As the least of the two evils, their bed is generally placed beside that of their parents; but this is bad enough, even although, as is generally done, a screen be placed between them. In short, the privacy absolutely essential to the growth of modesty and sound sexual morality is, in such houses, all but utterly denied to the whole family, despite all the parents can do to make it otherwise; and that much evil must inevitably result from such a state of things it does not require the possession of any very great amount of penetration to see. When I think of it, and then of the modesty and good feeling which so generally characterise working men's children, I confess I am always filled with the deepest wonder and admiration at the phenomenon—for a phenomenon it is, under the circumstances—and one, too, that reflects the highest credit on their fathers and mothers. I know it to be the fruit of the noblest and most unselfish devotion on *their*

part, and, though they are what the world calls obscure and nameless, I would sooner bend the knee to them than to kings. Talk of heroism in humble life! It is exhibited in this respect, if in any.

Then, as to ventilation, as such houses are nearly all built without any internal communication between their back and front parts, it follows that the current of air their diminutive size renders absolutely essential to the maintenance of sound health can at no time be established in them. That caused by any fire that can be burned is totally insufficient. This is an evil of double magnitude in times of sickness, when it may be said with truth, that Nature has to work double tides—has to combat with a condition of things as dangerous and as difficult to withstand, as the disease she is more particularly engaged in resisting. Join to it the facts, that the sick cannot have a room or even a bed to themselves, and that such provisions as bread and meat, which must be kept in them, or not at all, necessarily become greatly deteriorated by the carbonic acid gas given out during the night by the bodies of the sleepers, who often rise in the morning more exhausted than when they lay down at night, from the effects of this poison, not to take into account those of other noxious gases, generated especially in such confined and inconvenient limits at such a time—and the measure of their insufficiency is filled.

In whatever light, indeed, one regards them, they stand self-condemned. With reference to the working classes, I am convinced that, more than our much and unduly abused climate, or any other cause, they induce consumption and febrile diseases; and this holds good, especially with respect to children. I can say from my own experience, that many most dismal tragedies, and much acute

pain and bitter sorrow, do they daily originate, and the sooner they are superseded by others of the right kind, the better it will be for the health and prosperity, not only of the working classes, but the whole nation.

A house should never consist of less than three rooms (four would be the right number), with a small pantry or scullery, having a wire-covered orifice communicating with the external air, attached to the one destined for the kitchen, for the keeping of provisions, cooking utensils, and such like articles. Houses should have internal communication between their back and front parts, and the sleeping-rooms should be made as lofty and spacious as possible, and each of them have a window of its own. Wherever possible, there should be a garden, however small, attached to them. Such a place of recreation is invariably productive of humanising effects, whose power for good can scarcely be over-estimated.

If such houses were built, and offered at a rent, say of 2s. 6d. a week (the average rent of those above described), one of the greatest material boons that can be conceived would be conferred on the working classes, and the cause of health, religion, and morality. They would, I am thoroughly convinced, from long experience and observation, not only reduce considerably the amount of labour the Registrar-General has at present to devote to the preparation of his list of deaths, but also prove the most potent auxiliaries that could be devised to the success of the school, lecture-hall, reading-room, library, and the church or chapel.

But before leaving this part of my subject, I would observe, that very many working men, who are at present content to live and lodge their families in the very unhealthy houses I have described, and even in others

still worse, could, without much difficulty, from the amount of wages they receive, secure healthy and desirable ones of *their own*, by combining and forming land and building societies, or joining those already in existence, which are among our most valuable social institutions, in a sanitary as well as in all other points of view.

I regret to say it, but I have found it to be the truth, that such men waste more money in intemperance than would suffice for the attainment of this noble end, to achieve which, there is certainly not much need to remark, is their plain duty to themselves, their families, and society. And there are many others, not so favourably situated with respect to wages, who yet could put themselves on the road to do the same, by simply practising temperance and cleanliness ; steadiness and honesty, of course, being added to them. They could increase the remuneration they now receive by doing so. I have remarked that these qualities always find great favour in the labour market, and have a marked effect in raising wages. There are none more alive to their value—to the greatly increased efficiency they confer on the working man—than employers ; and, as a rule, there are none more willing substantially to recognise them. So much so, indeed, is this the case, that a man who once establishes a character for their possession, need never want employment at good wages, even though he may not be a very skilful workman.

In conclusion, I would be understood as addressing the foregoing observations principally to those whose wealth and position in the social scale enable them to move in the important matter to which they relate with more effect than others not so situated. In the few that remain for me to make, I have my own class solely in

view—a circumstance which must stand as my excuse for mentioning matters in them so plain and well known to the educated at the present day.

To your serious attention, then, my brothers and sisters in labour, sincerely anxious as I am to promote your welfare, I would beg earnestly to commend—urging you at the same time to do your best (and you can do very much, if you will), to establish the material conditions, which I have already sufficiently indicated, necessary to their acting with the greatest amount of efficiency—a few simple but important sanitary rules which I have seen too much neglected, and, indeed, too little known amongst you, although their neglect often involves you in the greatest pain and misery.

They have a most important bearing on your comfort and well-being. Obedience to them will not only increase your strength and prolong your lives, but also will always make the latter far more tolerable and pleasant than they are now. Many good and wise men and women, belonging to the upper ranks, having your interests sincerely at heart, are now earnestly at work to establish the conditions I have alluded to as necessary to their complete success. Will you not aid them in the noble task, which, after all, is chiefly yours, for yours will be most of the benefits its accomplishment will realise? I would fain hope you will do so, and with a *will*. It is a duty you owe, not only to them, but also to yourselves and to God. And, supposing for a moment that it is out of your power to do anything else, you can always give them increased heart to face the many great difficulties and discouragements in their path, by showing yourselves willing to make the best of your present position.

The houses and clothes of many of you may be un-

healthy, poor, and insufficient enough ; but do not make them worse by inattention to cleanliness. You can always make them much more healthy and pleasant in every way, by keeping them thoroughly clean—bearing ever in mind that cleanliness is one of the greatest preventives of, and safeguards from disease. And, now, the rules in question are :—

1. *Temperance*—on the paying of due attention to which the success of everything else must chiefly hinge. Practise temperance both in food and drink, and take what bodily exercise you can in the open air.

2. *Personal Cleanliness and Bathing*.—Make it a daily practice to wash—not the hands and face only, but the whole person. The surface of the body is covered with innumerable pores, by which much beneficial to it is absorbed, and through which most of the impurities generated in it are expelled ; and if these impurities are allowed to choke them up, as they will do if the skin is not constantly washed, the most serious diseases will eventually ensue. The best thing to prevent this is the warm bath. If there is not such an appliance in your neighbourhood, or if there is and it is too expensive for your means, you can easily improvise one for yourselves at home in a large tub, not being chary of the use of soap in it, and vigorously rubbing yourselves dry with a coarse towel when done. Besides effecting this necessary cleansing process, bathing is productive of a permanent elasticity of body and mind—a pleasurable feeling which all the alcoholic or other poisons in the world could not give, and which, when you once experience, you will not willingly do anything to banish.

3. *Sanitary Regulation of Home*.—Keep the house thoroughly clean, and do not allow any manure, street

refuse, or filth of any kind to accumulate near it. Do not hang up clothes to dry in it after they are washed. Besides making it damp—a condition which is a fruitful source of colds and rheumatic diseases—they absorb all the impurities that may be floating about it, and do not get the fresh air necessary to make them thoroughly clean and wholesome. It is better, indeed, to hang them up anywhere than in the house. Never make the bed immediately after you rise. It is charged with the poisonous gases given out by the body during the night, which act very injuriously if not removed. To do this you must take off the bed clothes, and let the fresh air have access to them and the bed for at least half an hour. Whitewash the walls at least once a year with quicklime, and do not, if you can possibly help it, keep such provisions as bread and meat—and above all do not keep water you use in making food—in sleeping-rooms during the night. They become, especially the water, saturated with the poisonous gases, always generated in such places at such a time when occupied, in which condition they are little short of poisons themselves. If you have a coal-cellar detached from the house you should fit it up with a little shelf and place your provisions on it at night, and do not keep water, to be used in making food, at that time at all. If you observe these precautions, you will, humanly speaking, render your homes secure, even though situated in the most unwholesome districts, from the visitations of such dreadful scourges as cholera and typhus.

4. *Precautions as to Diet.*—If you would keep your children in health, and avoid all the grief, trouble, and expense their sickness causes, keep them as clean, warmly clothed, and well fed, as you can. Dirt, cold, and hunger, are the great destroyers of children; and it may almost be said,

that, if they are preserved from these, they will never get ill. With respect to food for them, the best for breakfast and supper is oatmeal porridge with milk, or, when it cannot be had, treacle. Tea or coffee and white bread are objectionable, as containing very little, if any, of the particular kind of nutriment essentially necessary to them for the proper growth and development of their bones and muscles; whereas oatmeal and milk, besides being cheaper, contain it in abundance.

SANITARY REFORM.

ESSAY XX.

BY JOHN PLUMMER, FACTORY OPERATIVE.

NOTHING influences the general conduct and disposition of the operative classes more than the sanitary condition of their abodes and persons. If these be neglected, we shall invariably find that their general education, behaviour, and morals suffer in proportion to the extent of that neglect; but, on the other hand, if these evils be attended to, and remedied so far as it lies in the power of those concerned to do so, then, not only will a state of cleanliness and comfort be insured, but the general welfare and happiness of the community will be promoted.

Therefore it is the duty of every person to aid, so far as it is possible, in the establishment of the principles which constitute "Sanitary Reform;" and as the working classes are the chief sufferers from the neglect or ignorance of these principles, it will be our plan to attempt a slight sketch of the means whereby they may

best prevent the occurrence of the evils which arise from the neglect of the principles alluded to.

If ever the sanitary condition of the labouring population is to be ameliorated, it can only be by the voluntary, earnest, and active co-operation of *themselves*, without which all laws and enactments will be rendered worse than useless ; and this fact renders it imperative on every working man to learn how far he can promote sanitary reform, without the assistance of municipal or parliamentary regulations. This he can to a very great extent effect by a due attention to the cleanliness of himself, those dependent on him, their habits, and their abode.

There is no home, however lowly, which cannot be rendered more comfortable and conducive to the happiness of the working man by paying a due regard to cleanliness ; and there is no habitation, however respectable and opulent, which cannot be made a scene of discomfort, unhappiness, and disease by the neglect of the proper sanitary requirements. Many persons are in the habit of imputing the state of their abodes to the inattention or neglect of the landlord ; but, while this is true to a certain extent, we must ascribe the real causes to the prevalent neglect of personal and domestic cleanliness. The neglect of these two principles generally leads to a very large degree of misery and suffering on the part of the labouring classes, and tends to neutralise the efforts made for their amelioration. What are we to expect from those poor creatures who live in ill-ventilated houses, with broken panes filled up with rags, or pasted over with dirty paper, in every window-frame, while dirt, filth, and vermin swarm in every nook and cranny ? In these abodes we generally find poverty, vice, and wretchedness

associated together ; and yet there is really no occasion for such an union of evils. In passing through the streets and lanes of our poorer neighbourhoods, the observer is often struck with the air of cleanliness and comfort attached to some dwellings as compared with others ; and if he be a stranger, he may naturally conclude that the inhabitants of those houses are engaged in a more profitable profession or trade than those of the others. This, however, will generally be found to be a mistake, for the real cause consists merely of a due attention to the principles of cleanliness, temperance, and economy. Very often with less wages, and less pecuniary resources than possessed by his thoughtless neighbours, the tidy and thrifty workman secures himself a far greater degree of personal ease and comfort than *they* may hope for in their condition of uncleanness and dirt.

PERSONAL CLEANLINESS is the first point to be attended to by those who would promote the cause of sanitary reform. The working man should wash his face, hands, and person as often as possible, and should always have his underclothing frequently cleansed. This will conduce to the preservation of his health, and the trouble will be amply repaid by the diminution of sickness and ill-health on his part, and by a saving of time which would be otherwise lost during the periods of sickness.


Nor is this the only result ; the promotion of habits of cleanliness also promotes the cause of religion, morality, and education, by removing the sense of degradation and abasement so justly associated with dirt and uncleanness. But while personal cleanliness is a point strongly to be insisted on, much depends on the means afforded to the working man for doing so [performing his ablutions] ; for in some cases he finds it all but impossible to act on

the above principles, in consequence of the defective state of the dwelling accommodation afforded to him ; hence the vast importance of remedying, so far as it can be done, the defective sanitary arrangements of the workman's home. But here one fact must be noticed, which is, that while a very great number of houses occupied by the labouring classes are unfit for human habitation, yet still, there are many which, but for the neglect of those who inhabit them, might be the perfection of a complete sanitary system.

No doubt there is much to be done in our towns and villages in the way of drainage, paving, water supply, and the like ; yet a very great deal of responsibility devolves on the working people, for while municipal or parliamentary regulations can effect a great deal, still they cannot touch—save in exceptional cases—the internal economy of the poor man's home. *That* is left to himself, and he is responsible in a great measure for the use or abuse of the opportunities afforded him.

The house should always be kept in a state of cleanliness, the floors neatly swept, and the windows bright and clean. No dust heaps or refuse should be suffered to accumulate, nor should the cupboards be encumbered with a mass of mouldy bones, bread, and the usual appendages of a thriftless home. The bed-rooms should be especially looked after, and the windows should remain open whenever possible, for the value of fresh air in a sleeping apartment cannot be too highly estimated. All overcrowding ought to be avoided, the differences of the sexes attended to, and habits of decency encouraged.

The bed clothes and furniture should be often cleansed, and every possible exertion made to prevent them from becoming infested with vermin. The beds should be well



aired every day, and if filled with straw, as many are, it should be changed whenever possible. Whitewashed walls are preferable to those covered with paper, as the latter are liable to become infested with vermin and noxious insects. The floors of the bed-rooms should be frequently cleansed, and no impurities should be suffered to exist. It may be objected that a poor man's wife cannot, or has not the means to effect these things, but it will be found that in the great number of instances, the neglect arises from a spirit of idleness and slovenliness. If once a dwelling is thoroughly placed in order, it needs but a little attention on the part of the inmates to keep it so.

Many, however, who are willing to comply with the rules laid down above, often find their praiseworthy exertions seriously impeded by the absence or insufficiency of various sanitary requirements. Amongst the evils so justly complained of, is the *want of proper VENTILATION*; *deficient DRAINAGE*; *restricted SUPPLY OF WATER*, and *imperfectly built and badly contrived CESSPOOLS*.

As regards *ventilation*, the working man may do much to improve the state of his dwelling by attending to the hints before given; and should these prove insufficient, he can make a small aperture in the chimney, about six or nine inches from the ceiling, which might be closed at pleasure, and which would carry off the impure air remaining in the apartment.

Sometimes the windows of the rooms are too small, or are not made to open, in which case he should apply to the landlord; and if the deficiencies be not amended, he had better, if possible, seek another habitation. The importance of a system of thorough ventilation cannot be too highly estimated, and every owner of household

property should aid the exertions of his tenants in promoting the proper ventilation of the same.

A *deficient drainage* is a most serious evil, and the results are painfully apparent in the districts inhabited by the labouring classes. The refuse and ordure of the household are often thrown into the roadway, or the gutter which runs before the house, where, accumulating on the surface, it engenders the seeds of disease and pestilence. If people would endeavour to avoid such places, landlords would find it to their interest to abate the nuisances ; but while the working classes are, in a great degree, careless, or insensible of the inconveniences under which they labour, these evils will continue to exist in full force. But, in various places where the drainage has been improved, the old habits still prevail, and the slatternly housewife *will* throw the slops into the street, instead of emptying them down the sink ; and she *will* continue to place the household filth in the places where it should not be. This line of conduct is not only unwise, but entails a large amount of injustice on those whose habits are more cleanly, but who suffer from the indifference of the landlord, caused by the continued repetition of these abuses. No heaps of dung, offal, or garden refuse should be allowed to remain near the house ; neither should sheds or outbuildings containing rabbits, pigs, dogs, pigeons, or other living creatures be suffered to remain in a foul state ; and unless the working man possesses the means of removing the excrement from those places, he will find it extremely detrimental to his own health to suffer them to remain.

An insufficient supply of water is a drawback which presses heavily on the sanitary condition of the labourer.

In country districts the chief sources of the supply

are the numerous wells attached to every cluster of habitations ; but, in large towns, the people are dependent on the periodical supply of the various companies. To the affluent this is not of great consequence, for *they* have the means of storing the crystal fluid, while their humble brethren are obliged to be content with a few gallons kept in pails, old tubs, cracked pitchers, and every possible description of utensil. Until the water companies allow a continual flow from the mains, and thus obviate the inconvenience experienced by the poorer classes, the working man will always be, to a great extent, incommoded ; but he may, in some measure, mitigate the evil by keeping the utensils or reservoirs in which the water is preserved in a constant state of cleanliness. If he can make, or procure one of the cheap filters, so often described in various periodicals, he will find it conducive to his welfare, by affording the means of alleviating his thirst, without compelling him to seek the interior of the beer-shop. The expense of the filter would not exceed the price of a few pots of beer. A frugal and industrious workman will not be content with the scanty supply of water contained in a few pails and utensils, but would endeavour to procure a large butt, or cistern, in which a plentiful amount of liquid could be preserved. The system of keeping water in small reservoirs is a most objectionable one, but, it must be remembered, that the present treatise is to show workmen how to deal with evils as they *are*, and not as they *ought to be*, and, therefore, the above hints must be taken in good spirit.

Imperfectly built and badly contrived cesspools are a source of much disease, and indirectly of immorality.

Volume after volume has been written to show the noxious effects of their exhalations, and of the indecency

caused by their public and indiscriminate use. This is an evil almost beyond the power of the operative to grapple with, without the aid of state or municipal interference ; yet even here something may be done by a clever workman, and by the co-operation of his neighbours. The cesspool may be often emptied, at the cost of a few shillings,* and the closet can be kept clean by the efforts of those who use it. This applies principally to the courts and lanes where there is only one convenience for several houses, but it is quite as forcible where each house has its own closet. The neglect of cesspools sometimes leads to fearful results, by creating a large amount of sickness and fever ; and, were the minds of the people enlightened on these points of sanitary reform, they would deem them of far more importance than the success of any political creed, or the overthrow of a party. The *social* condition of the working classes is of greater moment than their *political* standing, for if the former be in any way improved it invariably tends to elevate the latter ; whereas, we are shown, both by history and by experience, that men may enjoy the fullest extent of political power, and yet their social condition remain unaltered. The promotion of sanitary reform exercises a most salutary effect on the domestic morals, nor can we wonder at it ; for if dirt, immorality, and misery, are generally found to be linked together, cleanliness, morality, and happiness, naturally furnish the antithesis. The home of the idler and the slattern is generally a focus of scandal, mischief, and ignorance, and working men should, for their own sakes, strive to

* The cost should be borne by the landlord, who, if he had a cleanly and industrious class of tenants, would find it conduce to his own interest to do so.

put them down. In some districts the erection of public baths and washhouses have exercised a beneficial influence on the surrounding localities ; but if they were multiplied a hundred-fold they would not exceed the *real* requirements of the people. All who *can* avail themselves of the facilities offered by these establishments *should* do so, for they save all the mess and trouble of washing at home, afford greater ease and economy to the frugal housewife, and preserve the interior arrangements of the household from being disturbed. The general effects of a system of cleanliness is most strikingly exhibited in its effect on *wages, duration of working powers, sick expenses, &c.* The working man who is in the habit of acting on the principles of sanitary reform will find that he has unconsciously imbibed, if he did not possess them previously, a certain amount of regularity, ease, and comfort, in the management of the daily routine of his household. This will lead him to be punctual, assiduous, and steady at his labour, and thus tend to increase his wages, and likewise secure the approbation of his employer. In the majority of trade disputes, it will be found that the idle and dissolute are chief fomenters of discord between master and man ; while the clean, sober, and industrious working man is the mainstay of the trade. Hence the importance of elevating the social condition of the people, and of ameliorating their sanitary deficiencies.

The neglect of proper sanitary requirements, even of the simplest nature, is productive of great loss to the operative, in the shape of wages lost in times of sickness, occasioned by preventible causes. The amount of preventible illness is far greater than many suppose. "The working men who belong to sick clubs and benefit societies

generally fix the period of their own superannuation allowances at from sixty to sixty-five years of age ;” but if the principles of sanitary reform were attended to, the period might be considerably lengthened. The labour of a working man is the principal source of his wealth. Deprive him of the means of exercising his abilities, and you take away his means of obtaining a livelihood ; and this is just what unclean and foul habitations effect. They lead to dissolute habits, recklessness, intemperance, illness, and misery, with all their attendant evils !

It is useless to be ever appealing to the legislature for assistance, for the bulk of the mischief is remediable by the unaided efforts of the people themselves. We are a Saxon race, and one of our chief characteristics is, that when we mean to do a thing, *we do it*. If the people could be brought to understand the nature of the adverse influences which surround them—of the palpable causes of the fever and pestilence which decimate their families—and of the crushing, numbing effect exercised by the wretched sanitary condition of their homes on their interests, morals, and personal welfare—they would not for one moment hesitate in choosing the policy most proper for them to adopt. This is a subject which can be only glanced at in a short paper like the present, but it is of the greatest importance to the working man. Can any well-wisher of our country look without regret on the squalid courts and lanes of our large towns ? or behold, without a sigh, the filth, noxious exhalations, disease, and wretchedness which haunt them unceasingly by night and day ? But why should this unhappy state of things exist ? Surely, if a man be poor, it is not a necessary consequence that he should be miserable ; or continue to be the victim of ignorance, intemperance, and despair.

The men of England have made great sacrifices in their day. They have fought the battles of foreign nations ; they have emancipated the slave ; and have borne the blessings of civilisation, science, and art, to the principal parts of the globe ; and now it is surely time that they should do something for themselves.

Why should they continue to dwell in hovels not fit for pigs, when, by a little exertion on their part, they might secure to themselves snug, clean, and tidy homes, where unthrift, dirt, and disease are unknown, and to which they might retire, after the hours of labour, with the certainty of enjoying the sweet delights of a domestic Eden ? We have many reforms thrust upon our attention, and no doubt many of them are highly necessary, and are deserving of our support ; but, if the people are true to themselves, and seek to promote every object which tends to elevate their social condition, they will, by every means in their power, both by precept and example, enforce on the minds of their brethren the urgent and pressing necessity for the promotion and establishment of the principles of sanitary reform.

On Sanitary Reform there is one prize essay, and three which have received lesser premiums. One of these, by John Plummer, a factory operative, we have printed entire, and from the other two we take several extracts.

The necessity for sanitary reform is thus set forth by George Melven, house carpenter :—

“The patient and laborious investigations of the philanthropist and the inquiries of Government have brought to light a number of facts which lead to the conviction,

deep and cogent, that nearly two-thirds of the disease and deaths which at present prevail among the mass of the people are imputable to external causes which ordinary care or scientific skill might easily arrest. Sanitary statistics bear testimony to the fact, that the physical and moral condition of man [men] is influenced by the state of purity in their dwellings, in their person, and apparel, more particularly where they are congregated together in large and populous towns. To improve the moral and physical condition of those classes which, from number and position, form the groundwork of society, must be an object of the first importance, as on their safety and well-being the whole superstructure depends. The pestilence bred in the yards and alleys may spread to the mansions of the great and noble, who now find it not only their duty but their interest to ameliorate the condition of their less favoured fellows. That they have not failed in their duty, is found in the fact that some of the highest rank have taken a leading part in, and received an honourable award for, projecting a better sort of dwellings for the working classes, and made the movement popular in the highest circles. But not merely the philanthropist, the Government, and the rich and noble, but the masses, 'the great unwashed,' who are crowded together in our densely populated towns, must be aroused and made aware of the dangers which surround them. They must be encouraged, invited, stimulated to take a portion of the work into their own hands, by diligently promoting the practice of personal and domestic cleanliness; for without this all philanthropic efforts will do little. There must be exertion on the part of all; tastes and habits must be improved, education and religious instruction must be attended to. The

greater political privileges at present agitated for, or a higher rate of wages, will not much increase their social worth, unless accompanied by the removal of many causes of moral degradation."

On the poisons contained and emitted from refuse matter, the same author remarks :—

"The impurities which are allowed to accumulate in and around the dwellings of the poor are a fertile source of degradation and disease. The putrefaction of animal and vegetable matter produces a poison which, when in a condition of high concentration, is capable of producing instantaneous death. If a quantity of air in which such exhalations are present be condensed, a deadly poison is obtained ; if ten or twelve drops of a fluid containing this poison be injected into the veins of a dog, it is seized with acute fever, and vomits matter identical in kind with that which is thrown up by a person labouring under yellow fever. By varying the dose, it is possible to produce fever of almost any type, endowed with almost any degree of mortal power (Dr. S. Smith). Even when largely diluted by admixture with pure air, and unable to prove so suddenly fatal, these impurities are still a fruitful source of sickness and mortality. Pestilence and infectious diseases are generated almost solely where these impurities in the air are known to abound ; the lungs infusing into the system contagion, miasmata, and other poisonous influences diffused through the air we breathe. In a damp house or locality the skin also becomes the means of infusing poisonous influences into the system ; damp or moisture being favourable to the production of noxious agents, and for their being absorbed by the skin, when they prove as injurious as an active poison taken into the body."

On the necessity for pure air, our essayist says—

“Reason and experience show that every degree of vitiation must be proportionally hurtful, as instanced in gaol and ship fevers, and a few years ago in the case of an Irish steamboat, where 73 passengers were suffocated. In the time of the French war it was often proved that more human life was destroyed by accumulating sick men in low and ill-ventilated apartments, than by leaving them exposed, in severe and inclement weather, at the side of a hedge or ditch. It has been long known that the same air cannot be breathed a second time with impunity ; yet this truth is not believed in, or practically held in contempt, for our dwellings are still constructed to retain it as long as possible, and mix it as thoroughly as possible with all fresh air that enters. It is worthy of remark that it is principally where the poisonous exhalations arising from drains, &c., is retained under cover, and there mixed with the human breath, that it becomes very active ; for those persons who are engaged in filthy labours in the open air are not subject to any peculiar disease arising from their labours. Proper ventilation is a means of prolonging life in trades which are unhealthy from any cause. It is stated by Sir James Clark, when treating of vitiated air as a cause of consumption among the grinders of Sheffield, that those who dwell in the country in the enjoyment of freer circulation of air, live, on an average, eight years longer than those dwelling in the town.”

As a simple mode of ventilation, the same author suggests the “making an opening, near the ceiling of the room, into the chimney-flue of the apartment, by which the vitiated air passes into the flue, and is carried off with the smoke. Another very simple ventilator, and one also easily adapted to existing houses, is the air syphon. An

opening being made into the chimney-flue immediately above the chimney-piece, and an upright hollow pillar fitted to it, the ventilator is complete. There is also perforated glass or zinc, a pane of which put into a window, gives admission to a constant supply of air."

Further on he recommends, that "not only the room itself, but also the beds and bed-clothes must be thoroughly ventilated, by opening the windows and turning down the bed-clothes, so that the exhalations from the body during sleep may be dissipated. By agitation and combined efforts the working classes may, at some time, obtain a purification out of doors, by a thorough measure of sanitary reform, including drainage, cleansing, and water supply; but while striving to obtain this, they have it in their power to improve and purify their dwellings; and any working man, if fully alive to the benefits of ventilation both to health and comfort, could improve his home by a very small expenditure of labour and money. If working men would make their house their home, they would have an inducement to make that home comfortable and healthy; and it has been calculated, that for fourpence a week, the price of a gill of whisky, or pot of porter, a working man's house could be supplied with water, provided with a water-closet, and proper drains; and that part of the street or lane in front kept clean."

Our author means, of course, that all this might be effected if each house contributed its fourpence. Indeed, what improvements could not be made if drink were never permitted to stand in the way?

G. Melven considers light as essential to a good sanitary condition:—

"The greater healthiness of open-air trades is perhaps as much owing to free light as open air; without light the

functions of animal and vegetable life cannot be developed. Plants grow in the dark, but never arrive at fructifying maturity ; they are pale, sickly, and without colour ; while in tropical countries, where the sun shines brightest, all flowers are distinguished by the extreme brilliancy of their colouring. The effect on animal life is similar : during childhood the want of light is most directly influential, often producing deformity and disease. Persons who live in cellars, or very dark and narrow streets, are apt to produce deformed children ; and those who work in mines are liable to deformity and disease, beyond what confined air would produce."

All the essayists dwell upon the necessity of cleanliness, both of the person and in the habitation, and upon the difficulty under which the working classes labour in obtaining requisite accommodation for necessary ablution.

H. J. Forrest, late compositor, remarks—

"A working man must walk miles in order to obtain a bath. Now, when time is an important consideration—and it is with every industrious working man—this is a bar, an insuperable difficulty, to his availing himself of these inducements to health. There are a class of men in every grade of society who require a benefit to be easily obtainable, and the labouring and mechanical classes—undoubtedly the most numerous bodies—contain such men who can be counted by thousands. In order to remedy this, we must have a bath in every parish which is sufficiently large to make it self-supporting, so that the working man may avail himself of it on his way home from labour. It is easy for those who have more than one room to take a sponge bath or other ablutory operation at their own homes, but that is an impossibility to those who live in one room. Women, again, although generally

scrupulously clean with children while in infancy or childhood, neglect impressing the importance of personal cleanliness upon their offspring when they arrive at such an age that they can bathe themselves. It is as necessary for the boy as the child, for the girl as the infant, and for the parent as the offspring. We should make it as indispensable to wash our bodies as our hands, and then a town population might become almost as healthy as a rural one. Notice that plant in the window-sill of the town bedroom or kitchen ; it looks sickly and seldom blossoms. Why is this ? The smoke and dirt chokes up the breathing powers of the plant as it does the human being ; Nature has not fair play. Syringe that plant every day with water, wash its leaves with a clean sponge, and give it its natural food, in the shape of suitable mould, and the town plant will thrive. So with the human being ; let him wash his body as often as his face ; give him wholesome food and out-door exercise ; let him avoid excess of every kind, and he is as healthy as the plant."

George Melven asserts that—

"The inconvenience and expense imposed on the mother of a family among the lower classes in washing and drying the clothes of its members in the same apartment, where the cooking, nursing, and other household operations are going on at the same time, are so great as to offer an almost irresistible temptation to the neglect of cleanliness ; from this cause arises much of that injury to health and morality among the poor in large towns. The industrious efforts of the wife to provide clean apparel, which, under more favourable circumstances, would increase the felicity and respectability of the family, destroy the comfort of the room, and fill it with slops, and steam, and general discomfort ; compelling the

husband to seek elsewhere that peace and comfort denied to him in his once, perhaps, cherished, but now dismal and forsaken home; whereas, at the wash-house, in a few hours she can wash and dry more clothes than she could do at home in a whole day. Frequent change and washing of the clothes is an important substitute for bathing, by removing the impurities absorbed by them; but frequent washing or bathing of the body is equally indispensable to remove the solid matters adhering to its surface, and which tend to impede its functions and destroy health. It is to be regretted that the use of the bath is not so customary now as in those days when the 'meanest Roman could purchase with a small copper coin the daily enjoyment of a scene of pomp and luxury, which might excite the envy of the kings of Asia.' (Gibbon.)"

And, further on, the same author remarks that—

"Habits of cleanliness, and proper attention to the ventilation of their dwellings decrease the risk of sickness from many diseases; for it is well known that any epidemical disease touches but slightly those who are living in favourable circumstances, and the healthy workman has more power and vigour to follow his daily avocations. By being able to do more work he will be in a position to ask higher wages. At the same time, his earnings will not be broken by absence from work, and he may thus be enabled to make some provision, to lay up a little hoard, for want of employment, or any other exigency of life."

"There is one fact," says H. J. Forrest, "which is continually overlooked by all those comfortable people who sit in their easy chairs and condemn the vice and improvidence of the working classes. The working

classes—we speak of that portion of them who are content to live in wretchedness—require teaching. They are children in many things. They have been brought up with all this misery around them, and they know no better mode of life than the one they follow out. Give a man a small house such as we have indicated, with a ready means of access, and he will not be slow in availing himself of it. There are a large class upon whom no example will make an impression ; they will remain burdens upon your parishes from generation to generation ; they depend upon others more than themselves. But the majority are not slow in perceiving what is for their advantage.”

And G. Melven exclaims :—

“What can be the physical and moral condition of those who are always breathing the noxious vapours of filthy and crowded houses and streets, with no means of preserving common decency ? Born amidst moral darkness ; nursed amidst filth and debasing influences ; from their earliest years surrounded by depravity and uncleanness ; left without instruction, or in constant danger of falling in with instructors in crime ; associating with like companions—with no moral restraint on their actions, and no respect for the peace and property of others, how can such be expected to know good from evil, or right from wrong ?

Dirtiness becomes a custom, and the blessings attendant on cleanly habits are not known ; but let the misery of dirtiness be once felt, and cleanliness will be esteemed. A cleanly people will be a healthy people, a healthy people will be industrious, and if their industry is properly directed it must be advantageous to themselves and their employers. ‘Though the issues of

events are not in our hands, there is ground for hope, and even of confidence in the sustained and resolute employment of the means which experience and science have placed within our reach.' "

All our essayists dwell upon the *moral* degradation caused by dirt and foul air. James Walker considers that the improvement of our sanitary condition is the first and the most essential of all social reforms. He believes that others will be comparatively easy, if this one could be effected.

Experience teaches us that our sanitary condition has a most potent influence on our moral state.

The Recorder of Birmingham, in a charge delivered in March, 1854, to the grand jury of that borough, says :—"In the year 1851 we obtained from the legislature, by the exertions of the Earl of Shaftesbury, what is called the 'Common Lodging Houses Act,' which gives to the local authorities power to remove compulsorily, in those hives or dens of population—the lodgings resorted to by the migratory and oftentimes by the stationary poor—many causes of complaint connected with the neglect of sanitary measures. This enactment has been, Dr. Smith* informs us, grievously neglected in many towns, but still it has been applied, he says, in a sufficient number to indicate the kind and amount of good it is capable of effecting. 'From the following examples,' he proceeds, 'selected from a great number of similar statements contained in a return recently presented to Parliament, it will be seen that the Common Lodging Houses Act, by enforcing certain conditions of cleanliness, and by pre-

* Dr. Southwood Smith, from whose pamphlet, published in 1851, under the sanction of the General Board of Health, the Recorder quotes.—ED.

venting overcrowding, has extended to vagrants and others, forming the very lowest portion of the population, the like immunity from disease which the improved dwellings have secured to the industrious labourer and artisan. In the town of Wigan, for example, there are 24 lodging-houses, through which have passed, during the last year, 29,655 lodgers. The Superintendent of Police reports, "There has not been a single case of fever in any one of those houses since the act has been in force."

"The town of Wolverhampton affords a still more striking instance. In this town there are 200 lodging houses, through which [*are said to*] have passed during the year, the incredible number of 511,000 lodgers. The Superintendent of Police reports, "There has not been a single case of fever in these houses since the Lodging Houses Act has been in force, in July, 1852."

"Statements to the same effect have been received from Morpeth and Carlisle.

"From a return made to the Secretary of State for the Home Department, by Captain Hay, one of the Metropolitan Police Commissioners, who has been intrusted with the execution of this act in the metropolis, it appears that in the week ending the 23rd October, 1853, there were reported within the Metropolitan Police District, 7,253 lodging houses. At that time the keepers of these houses had all been served with notice to register in conformity with the act. Of this number 1,308 had permanently registered, and were under efficient regulation. In the houses thus reported, the lodgers numbered at least 25,000. During the quarter ending the 23rd October, there had not occurred a case of fever in any one

of these houses ; yet, before they were under regulation, twenty cases of fever have been received into the London Fever Hospital from a single house, in the course of a few weeks.

“ In the whole of the improved dwellings the exemption from cholera has been as complete as from typhus. During the entire course of the epidemic in 1848 and 1849, no case of cholera occurred in any one of these dwellings, though the pestilence raged in all the districts in which they are situated, and there were instances of two, and even four in single houses close to their very walls. Since the re-appearance of the pestilence this autumn, it has numbered as many as twenty victims in one street in the metropolis, and six, even, in one house ; but, as yet, no case of disease has occurred in any of the improved dwellings. * * * * *

“ On the classes resorting to common lodging houses the change effected is still more striking. “ Their whole conduct,” says one of the magistrates of Birmingham, “ is far better since the act came into operation. Before that time, their manner towards the police and magistrates was sullen and coarse ; now, it is respectful, candid, and open—they seem to be satisfied that they are doing right.” “ Since they have been under regulation,” says another highly competent witness, “ neither the houses nor the inhabitants could be recognised as the same. The lodgers take an active part in assisting the police in enforcing the regulations. The value of the improvement effected to society generally, and to the parties immediately concerned, is incalculable.”

“ The Superintendent of Police at Carlisle says, “ Vice and immorality are much less, crime has decreased to a great extent.”

“‘The Inspector of Common Lodging Houses in Wolverhampton bears the same testimony.’”*

We must not, however, depend on sanitary reform alone if we desire to dry up all sources of moral degradation and of crime. The Recorder continues :—

“Let us guard ourselves against extravagant expectations; and especially against hoping that the moral results will always keep pace with the physical benefits. It would be rash indeed to expect that the best conducted drainage, or the most perfect ventilation, will on the sudden produce any signal change in habits of intoxication or profane swearing. Whoever has given due attention to the subject must, I think, have arrived at the conclusion that the aggregate of crime in any age or country is produced by a multiplicity of causes, and asks for a multiplicity of remedies. Early training, the general spread of knowledge, and of sympathy between class and class, more earnest and practical convictions, moral and religious, with a better observance of all that relates to the health of body and mind, and an improved system of police jurisprudence and reformatory discipline—it is to all these various appliances acting together in harmony, and not to any one alone, that I look forward as I do with confidence for the gradual but certain diminution of crime. That we shall move on but slowly is what I expect and believe. Long experience has made me but too well acquainted with the numerous impediments which encumber our path to admit of my entertaining expectations of a rapid progress. That we shall somewhat amend our pace I venture to hope, for, indeed, it has hitherto been that of the tortoise; but if it should be found that, in spite of our endeavours, we cannot

* Repression of Crime, pp. 304-5.

excel this type of slowness in speed, let us at all events emulate him in perseverance.”*

The moral and physical conditions of our nature are so closely united that every influence which is brought to bear on the one no less potently affects the other ; and thus, though the educationalist would cultivate the mind—believing knowledge to be the most powerful incentive to material improvement—though the temperance advocate asserts that no amelioration of the people must be hoped for as long as drunkenness holds its baneful sway ; and though the sanitary reformer assures both his co-philanthropists that if men had only cleaner dwellings to inhabit and purer air to breathe, they would never injure their bodies and debase their minds with intoxicating drinks, and liberated from their degrading thralldom, would willingly labour at the work of self-education, we declare that each social improvement not only effects its own share in the regeneration of the human race, but is necessary to the support of all.

Let the temperance advocates, educationalists, and sanitary reformers labour, then, each in their separate vocation ; but, at the same time, let them, whenever opportunity occurs, mutually lend a helping hand, though it may be to schemes they consider of less importance than those to which they have devoted their time and strength, in the firm belief that in assisting any one social amelioration they are only the more surely facilitating the progress of all.

As a proof that better houses, with proper appliances for ventilation, will not effect complete reform, we will quote a passage from Dr. Lankester's Paper on “Sanitary Legislation in the Metropolis,” read before the Public

* Repression of Crime, p. 307.

Health Department of the National Association for the Promotion of Social Science, at its meeting, at Glasgow, in September, 1860 :—"With regard to ventilation, the greatest difficulty is found in private houses, especially among the poor.

"The poor seem to be extremely sensitive to cold, and although no evidence can be obtained of an opening in their rooms letting in the cold air, yet they instinctively block it up. I have observed in many of the rooms at the model lodging-houses in Ingestre Buildings, that the ventilators are closed, and, in many cases, paper is pasted over the openings in the wall. We have here an instance, not only of the necessity of a power to prevent rooms from being unhealthily constructed, but also of the necessity for instructing people in the dangerous nature of bad air and the worth of fresh air. It is in such cases as these that we see how far the local authorities can act for the good of the people, and the line which they cannot pass. Here we must appeal to the educator. Here we must ask, that whilst teaching the population to read and write, and pointing them to a responsibility hereafter, they do not neglect to teach them the great facts upon which their health in this life depends, and without which little progress can be made in the inculcation of moral or religious truth." *

While, however, advocating the importance of combined efforts, we do not desire to depreciate the value of that special reform to the consideration of which the foregoing essays have been devoted. It must be admitted we have commenced our progress towards a good sanitary condition. The legislature has already

* Transactions of the National Association for the Promotion of Social Science, 1860.—Parker, Son, and Bourne.

passed several acts which will greatly facilitate our advance when their powers are fully applied. Indeed, we seem to lack knowledge rather than power; but means for obtaining the needful instruction are not wanting. Besides the various books which have been published on this subject, much valuable information may be obtained from the four volumes of the "Transactions of the National Association for the Promotion of Social Science." The Ladies' Sanitary Association, a society formed a few years since for the diffusion of sanitary information among the poor, has, by means of lectures and cheap tracts, assisted in spreading abroad a knowledge of the science of health. In a paper read at the Social Science Congress at Glasgow, last year, Miss Susan Powers says :—

"It has been suggested to the Committee of the Ladies' Sanitary Association, by Dr. Edwin Lankester, that the best way to carry out the practical part of their work, is to appoint female sanitary missionaries to work under the direction of the medical officers of health in the various parishes. Dr. Lankester proposes that these missionaries should be intelligent women of the working classes, who should be properly trained, and then paid to devote their time to daily visiting the poor, and giving them the practical instruction in domestic sanitary science to which I have referred. At present, probably, this plan is the best, and almost the only one which can effect the requisite sanitary improvements. It has several special recommendations. Such a missionary, being herself one of the poor, would be able to sympathise with, and understand the difficulties of the people whom she visited far more fully than lady visitors, who have never experienced them. She would be able to give practical instruction in nursing, cooking, house cleaning, and other domestic sanitary mat-

ters far more efficiently, in some respects, than ladies could. Being under the guidance of the medical officer of health, she could report to him, or to the inspector of nuisances, anything requiring their attention in the houses of the people she visited. She could also be useful in numerous other ways, which the limits of this paper do not permit me to specify.

"The Ladies' Sanitary Association has already, to some small extent, carried out this mission work, but it has been done only through the lady members themselves, the association being unable at present to employ regular paid missionaries. The results of the work, so far as it has gone, have been very satisfactory. Some of the members have worked by reading and familiarly explaining in cottages, and at mothers' meetings, the little sanitary tracts issued by the association; and it is found that the poor women listen eagerly, and often practically apply the knowledge thus imparted to them. I could cite many illustrative cases. Another good plan of working adopted by one of the members is to form little sanitary committees of poor women, who meet her weekly to consult with her and with each other upon the means of elevating their physical condition. This plan has worked most satisfactorily. While systematic efforts for the diffusion of sanitary knowledge are yet of so very recent date, it is impossible to say positively what are the best means of conducting them; but it may be safely affirmed that some such plans of home mission work as I have referred to must be among the most important of those means.

"Much good has recently been done by popular sanitary lectures, and it has been indisputably proved that they can be made a very valuable means of instructing the poor. Dr. Edwin Lankester has, during this year, delivered

several courses of evening sanitary lectures at the South Kensington Museum, and they have been invariably well attended—a large portion of the audience being working men. Several evening lectures have also been delivered to the poor under the auspices of the Ladies' Sanitary Association, and at every one the audience has been numerous and attentive. The association has found that the best way of arranging such lectures is to secure the co-operation of the clergyman of the district, and to obtain from him the loan of his parish school-room. If he further kindly aids—as he generally will—by inviting his people, and by presiding, the arrangements are easily and economically made. I mention these details merely by way of earnest appeal to medical gentlemen and others who possess the sanitary knowledge for want of which the people are perishing. I believe it would add greatly to the utility of sanitary lectures to the poor if they were somewhat colloquial, and if the number of hearers were limited to fifty or sixty, in order better to maintain the colloquial character of the proceedings. I believe that when an audience are invited and encouraged to make occasional remarks, and ask questions in the course of a lecture, their interest in it is greatly heightened, and it will generally take a more practically useful direction. Much valuable information will also be elicited from the audience. I may cite two illustrative cases :—In the one, a lecture was delivered in this colloquial style by an eminent medical gentleman, to an audience of poor women in one of the worst parts of London. They were very attentive, and made remarks full of practical wisdom and good sense. They expressed great approbation of the lecturer's instructions, but they clearly showed him that, in more than one particular, his directions had the

grave defect of utter impracticability. It was really a most edifying mutual instruction class. Another precisely similar case occurred within my own experience, while recently addressing a little meeting of poor women.

"I come to the consideration of sanitary tracts. These are still so comparatively limited in circulation that there is some difficulty in rightly judging of their value. They have, however already proved very useful as auxiliaries in the practical mission work before named.

"They are very valuable for distribution among the more intelligent poor, especially those in large towns; but for the less intelligent, who need tracts most, I believe they are not generally of much use unless they are read and familiarly explained by the visitor. A very admirable series has been issued by the Manchester and Salford Sanitary Association; and still more recently another series of thirteen by the Ladies' Sanitary Association. These have been widely circulated, with very satisfactory practical results. The easiest way of distributing them is to bind them with the religious tracts now in circulation, and then to place them in the hands of the usual tract distributors. They may be also very advantageously given away to the out-door patients of hospitals; sick people receive sanitary instruction with wonderful eagerness and docility. Those tracts on infant management are sent out in large numbers with the linen supplied by maternal societies. What are called 'Mothers' Meetings' also present good opportunities for reading and distributing these tracts. There are numerous other ways of distribution.

"I would suggest the desirableness of establishing lending libraries of popular sanitary books in conjunction

with mechanics' institutes, reading rooms, and Sunday-schools. Books of this kind have unfortunately but a very limited circulation, and they are therefore generally issued at prices which put them beyond the purse of the working classes. Good collections of such books are, moreover, rare in the lending libraries now existing. Therefore, I humbly suggest that special collections of them are a necessary part of a complete scheme for the diffusion of sanitary knowledge. A lending library of this kind is now being formed at the office of the Ladies' Sanitary Association, and I am glad to say the books it contains are very eagerly borrowed.

"I would also suggest the desirableness of establishing in connection with mechanics' institutes and public libraries what may be called Sanitary Economic Museums, containing specimens, models, and drawings of all inventions directly contributing to sanitary improvement, and of all hygienic appliances, whether newly invented or not, which are better than those in ordinary use. Collections of this kind are now in course of formation at the Kensington Museum, the Economic Museum at Twickenham, and at the office of the Ladies' Sanitary Association. These will doubtless be very useful in their place, but I humbly suggest that the benefits of such collections should be extended to every town in the kingdom; there is no reason why they should not. Wherever there is a public library, reading room, or mechanics' institute, space might be given for such a collection, on a small scale at least, and the librarian might exhibit and explain the articles contained in it. I would especially suggest the desirableness of including patterns of the clothes, and specimens of the textile fabrics and cooking utensils used in other countries; for with

respect to these articles especially we have much to learn from our continental neighbours." *

The melancholy fact that vast numbers of children born in England die under five years of age has often been brought before our notice. It is affirmed by Mr. Edwin Chadwick, in his address at Glasgow on public health, that two hundred thousand persons die annually in this country of preventible diseases! Of this enormous number a large proportion are young children, for it is stated in another of the Glasgow Papers, by Dr. Gairdner, that, generally speaking, in those places where the death rate is twenty in the thousand among adults, it rises as high as one hundred and fifty in the thousand among infants! and as a rule returns the same proportions to the death rate, whatever that may be!! Infants and children do not possess the strength to resist unwholesome influences to which men and women attain. How long shall we continue to waste human life in this barbarous manner?

It is confidently stated by Dr. Druett, one of the medical men who read papers at Glasgow, that certain diseases, such as small-pox, measles, scarlet fever, whooping-cough, &c., at present the scourge of the working classes, are preventible — nay, almost exterminable. "There are just six places in which the poisonous seeds of these diseases can lurk, or out of which they can be evoked. For our purpose, it does not signify whether we adopt the old doctrine of specific contagion (and believe that no case of either of these diseases can arise except from a pre-existing case), or whether we accept the newer doctrine, that they spring up from time to time out of the decaying organic matter which surrounds us. In

* Transactions, vol. iv., pp. 714-15-16.

either case, the habitat of the material substance which causes the disease must be the same." *

The six places are the skin, the clothes, the carpets, bedding, bed-furniture, &c.—the houses—collections of refuse matter in dust-bins, drains, sewers, &c.—the earth on which houses are built.

"These propositions," continues our author, "may be trite and self-evident to philosophers ; but to the mass of the population, and their ordinary teachers, they are still as a new, strange, and troublesome heresy. That poisons, if they exist among us, can be hunted down and extirpated out of the places in which their existence is possible, seems a strange doctrine. * * * In fact, seeing the protection afforded by vaccination against one pestilence, the public ask for more of the same sort. The medical journals contain from time to time accounts of attempts to inoculate measles and whooping-cough ; cow-keepers inoculate the animals whom they keep in their reeking stables, to protect them from the pneumonia. Syphilisation may become a substitute for morality, and vicarious diseases for cleanliness. Instead of eradicating the weeds, we exorcise the soil to make it unfertile ; and instead of exterminating an invader, we crowd under a shield, which we hope will make us invulnerable. * *

"During the last century skin diseases, accompanied with parasitic animals, have almost disappeared from England. A hundred years ago the *morbus pedicularis* was common in hospitals ; ointments and lotions were prescribed for it ; and I am informed, on good authority, that fifty years ago the eradication of these insects from schools would have been considered a hopeless and irrational refinement—the insects being considered a sign of

* Transactions, p. 694, vol. 4.

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* Transactions, vol. iv., pp. 714-15-16.

can be either respectable or happy in which the wife or the husband indulge in this pernicious habit? The father and mother who yield to its temptations must endure to see their offspring perish from privation and neglect, during childhood; or, if the poor creatures should survive to become men and women, both their bodily and their moral powers will be weak and ill-developed. The mechanic who spends his time and his money in the tavern is not likely to frequent the reading-room or the lecture-hall. The relaxation to be found in a public-house will afford repose neither to mind nor body. No advantage will be derived from the rest of Sunday if it be passed in sleeping off the effects of the Saturday night's debauch. Courtesy—how antagonistic to the habits and behaviour of a drunkard! Physical education—alas! indulgence in drink will cause its utter neglect. Sanitary Reform can find a place only among a sober people. Let us then make every effort, both by precept, but, more especially, by example, to do our part towards eradicating this monster evil, which must have verified to all of us the words of the Recorder of Birmingham, "Whatever step I take, and into whatever direction I may strike, the drink-demon starts up before me, and blocks the way."

THE END.

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